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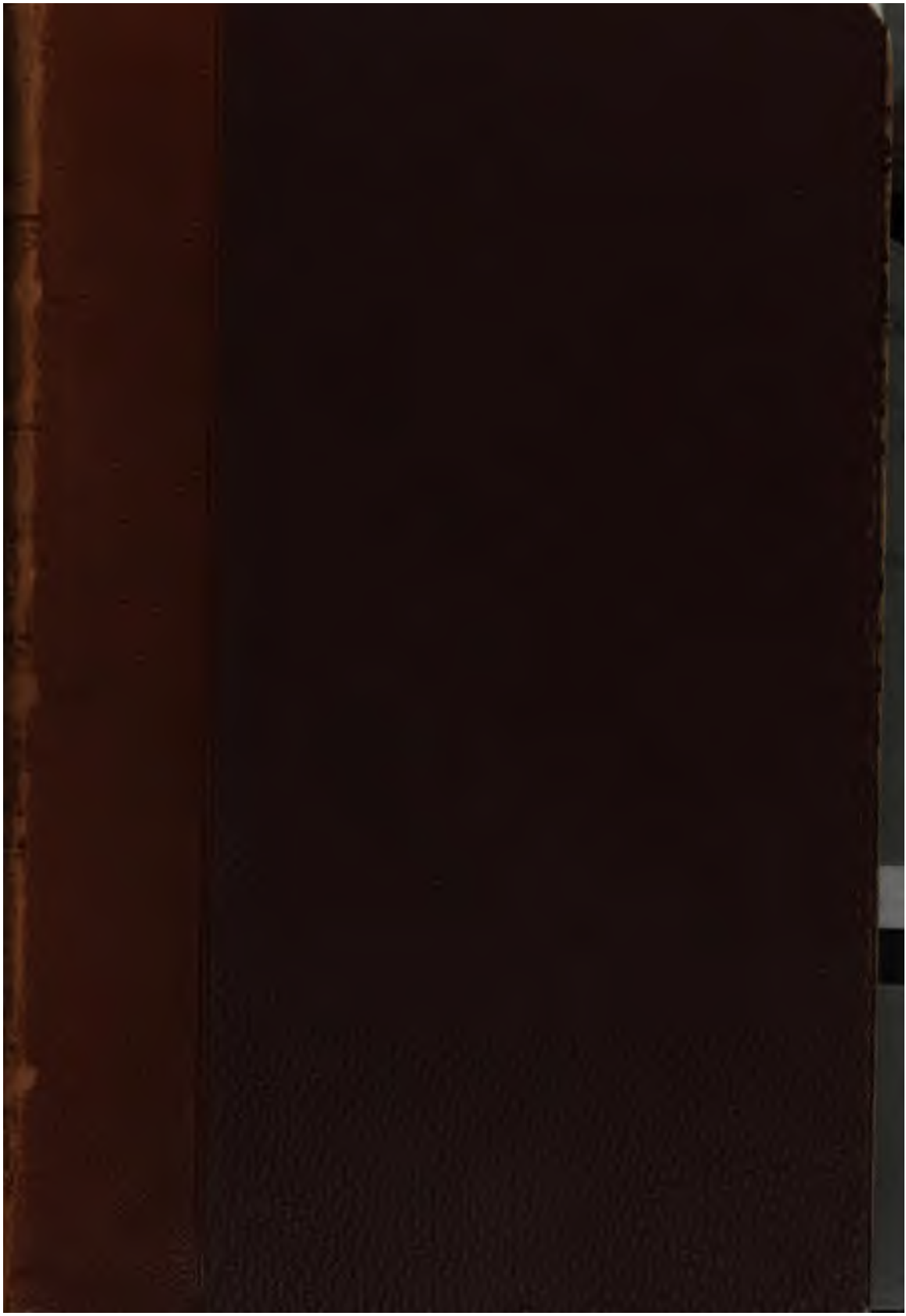

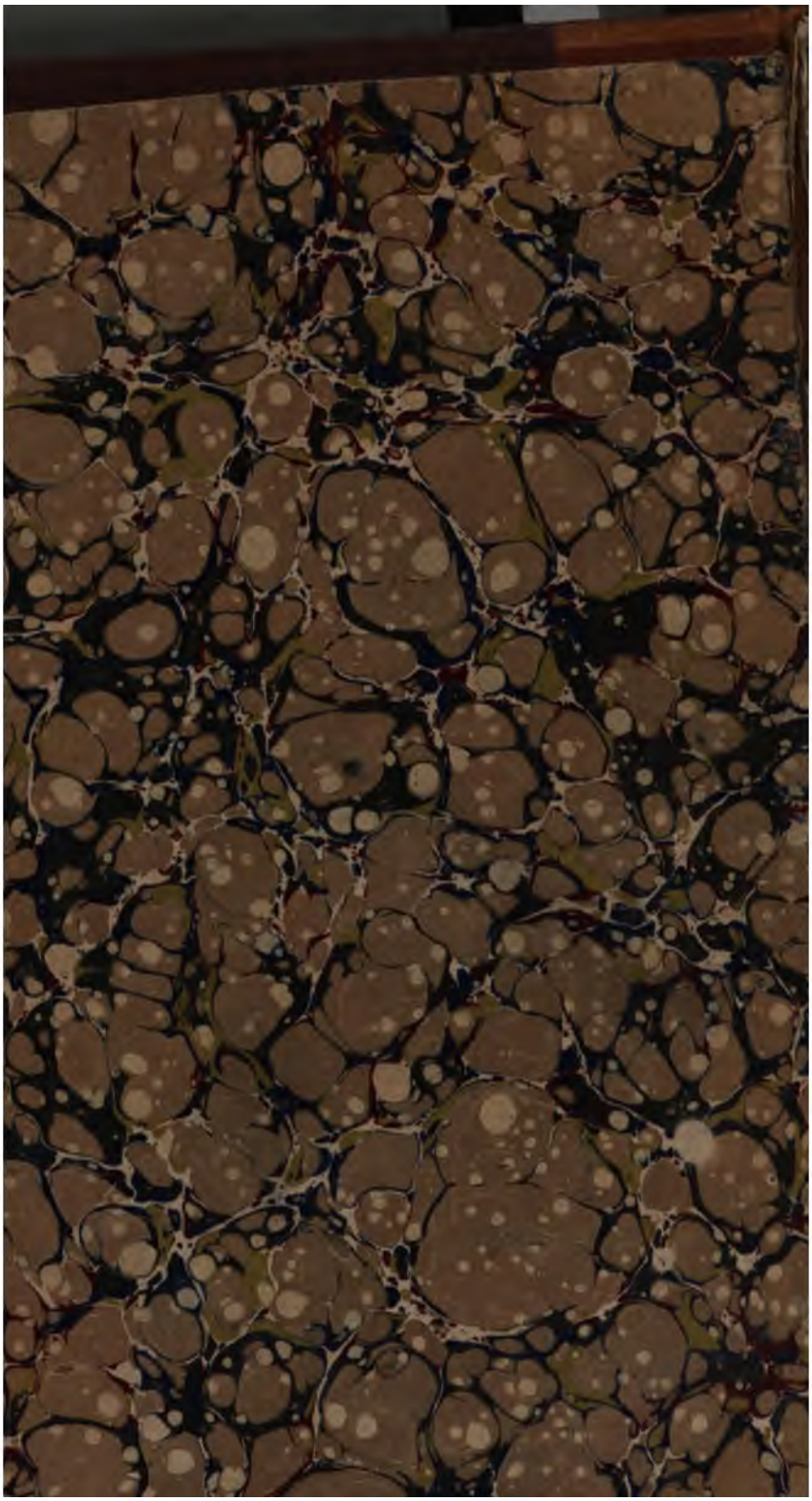

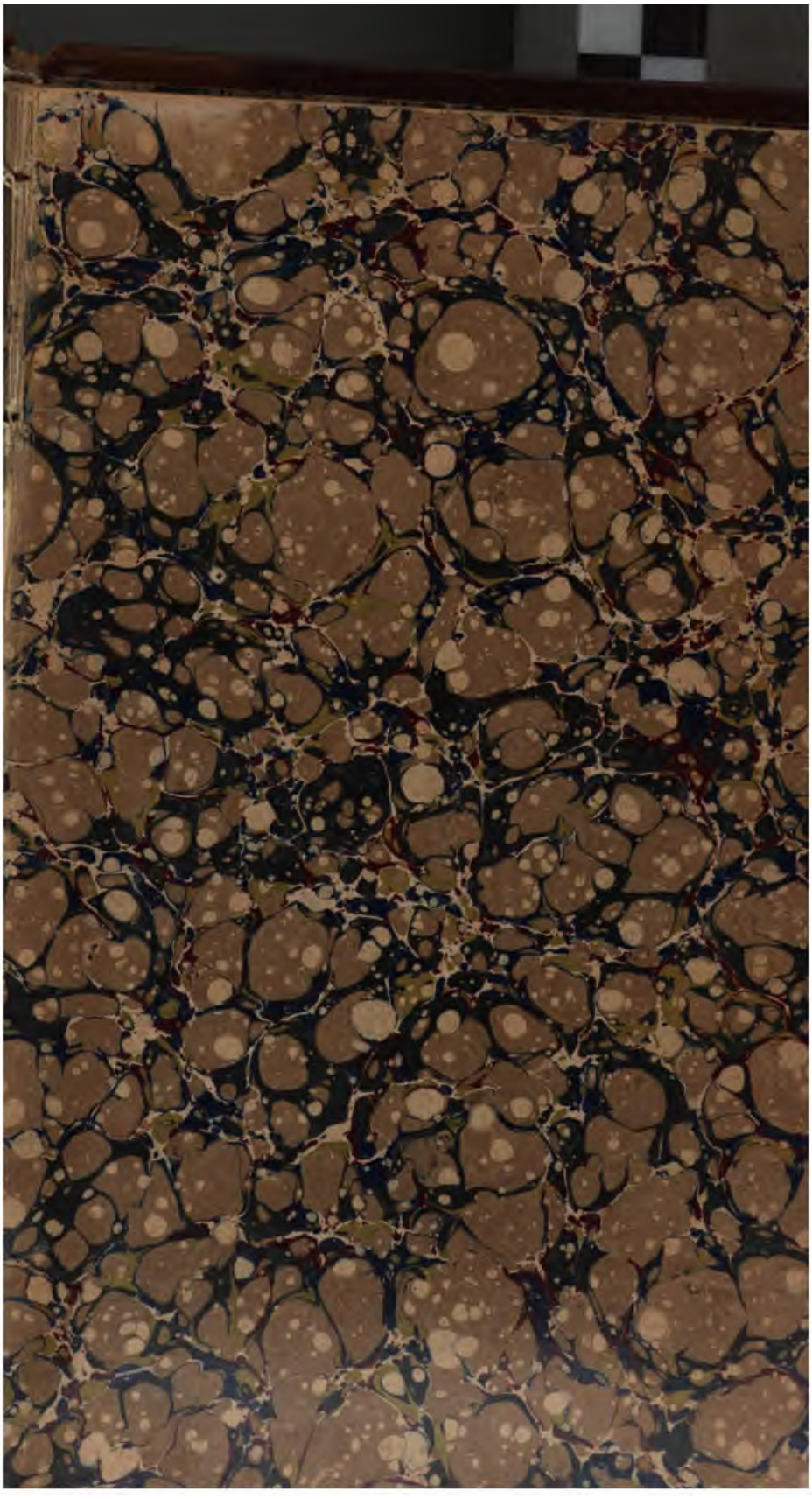

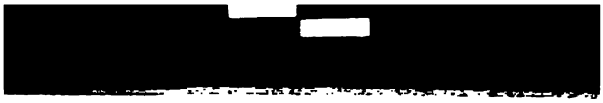

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The Myrroure of oure Ladye

CONTAINING

A DEVOTIONAL TREATISE ON DIVINE SERVICE,

WITH A TRANSLATION OF

THE OFFICES USED BY THE SISTERS OF THE BRIGITTINE MONASTERY OF SION,

AT ISLEWORTH,

DURING THE FIFTEENTH AND SIXTEENTH CENTURIES.

LELAND STANFORD JUNIOR UNIVERSITY

EDITED

FROM THE ORIGINAL BLACK-LETTER TEXT OF 1530 A.D.,

with Introduction and Notes,

BY

JOHN HENRY BLUNT, M.A., F.S.A.,

RECTOR OF BEVERSTONE, GLOUC.,

EDITOR OF 'THE ANNOTATED BOOK OF COMMON PRAYER;' AUTHOR OF 'THE HISTORY OF THE REFORMATION OF THE CHURCH OF ENGLAND,' ETC. ETC.

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INTRODUCTION.

§ 1. BIBLIOGRAPHICAL NOTICE OF THE MIRROR.

THE very rare work which is made accessible to all readers in the following pages was written for the Sisters of Sion, a religious community which existed at Isleworth on the banks of the Thames from the year 1415 until the Dissolution of the Monasteries, which was revived in its old quarters during the short reign of Queen Mary, and which still exists as a distinctively English community of ladies at Lisbon.

The "Mirror of our Lady" consists of a "Rationale" of Divine Service in general, with a translation and explanation of the "Hours" and "Masses" of our Lady, as they were used at Sion. No complete MS. of it is known to the Editor, but one of the fifteenth century exists which contains about one half of it, and there remain a few printed copies, all more or less imperfect, of an edition which issued from the press of Richard Fawkes in the year 1530.

The MS. [Aberdeen Univ. MS., W. P. R. 4. 18] was "brought from the Cape of Good Hope and presented to the University" of Aberdeen "by Mr William Robertson, A.M., April, 1828," as is testified by an inscription to that effect on the first leaf: and it has been courteously placed in the hands of the Early English Text Society for use in the preparation of the present volume. It is a small quarto on paper [8×6 inches], containing 270 pages of writing [6×4 inches], in a hand which belongs to some time between A.D. 1460 and A.D. 1500; nearer, probably, to the former than to the latter. On the last leaf the writer has subscribed his name "R.

Tailour" [see p. 114], and in a contemporary hand is added "This booke belongyth to syster Elyzabeth Montoñ."[1]

That this MS. is copied from one of earlier date, and is not a portion of the author's original MS., is shewn (1) by the regularity of the penmanship; (2) by the absence of author's erasures and corrections; (3) by the erasure of three repeated words at folio 74, the insertion of eight omitted words at folio 92, and the entire omission at folio 99*b*. of a passage amounting to four and a half lines, as printed at p. 127 of the present volume; (4) by Richard Tailour's Colophon "Here endethe the story of sonday. And that is sufficient for this halff of our Ladyes myrro^r," the portion transcribed being almost exactly half in quantity, and not the first division of the work; (5) by the statements of the "prologues," which shew that these prefaces were written after the rest of the work had been completed. These points of evidence are valuable, as they shew that the date of the original work was earlier than that of the existing MS., that is, than the middle of the fifteenth century; thus fixing its authorship to some time between the years 1415 (in which Sion Monastery was founded) and 1450.[2]

There is nothing in the pages of the "Mirror of our Lady" to shew by whom it was written. Another devotional book entitled "the Orchard of Syon" exists in MS. [Harl. MS. 3432], and was printed at the expense of Sir Richard Sutton (a principal founder of Brasenose College, and Steward of Sion), by Wynkyn de Worde in 1519 [Bodl. Douce, D. 274], and this appears to be of about the same date; but of this also the author's name is unknown. Bishop Tanner does not appear to have met with the Mirror, or to have found it mentioned in the Catalogue of Sion Library, of which he

[1] In the splendid MS. Martiloge of Sion which until recently belonged to the library at Alton Towers, but which is now in the British Museum [Add. MS. 22,285], the death of "Elizabeth Mounton soror" is entered on "17 July", without any indication of the year in which it took place; but no trace is to be found there of Richard Tailour.

[2] As will be afterwards seen, the community of sisters was formed in England before it was placed at Sion, but that the "Mirror" was written after their settlement seems clear from the many references to the name of the monastery. A reference to a constitution of Archbishop Arundel, passed in A.D. 1408 [page 71], indicates the earliest possible date.

took full notes [Add. MS. 6261, ff. 153—156] for his Bibliotheca, and which has also been examined, without any trace of the Mirror being discovered, for the present work. But he mentions a Sion monk of the name of Thomas Ismaelita as having written "Speculum Humilitatis," and "De ortu Mariæ, infantia et miraculis Christi."[1] (assigning to him the date A.D. 1430), and Ismaelita seems to have been an industrious writer of the Monastery about the time when the Mirror was written.

The Editor inclines, however, to the belief that the author was Dr Thomas Gascoign, of Merton College, Oxford; who was Vice-Chancellor of that University in the years 1434 and 1439, and Chancellor from 1442 to 1445. He wrote a Theological Dictionary, which is extant in two large MS. volumes in the library of Lincoln College, Oxford. In this [ij. 86] he refers to a translation of the Life of St Bridget, which he had made for the use of the Sisters of Sion. Some Annotations of his upon the same Saint's Life are also extant in the British Museum [Cott. Otho. A. xiv. 6]; and his affection for St Bridget is further shewn by his life of her daughter St Katharine, first Abbess of her abbey of Watstein, and her Confessor, Peter Olaf[2] [Bodl. Digby 172]. His Life of St Bridget seems to be the same which was printed by Pynson in the year 1516, and which will be found at the end of this Introduction. Gascoign also left many books to the Sisters, including one of his own, entitled "Scripture Verities." It is not unreasonable to conjecture that his interest in this Scandinavian Princess and saint of the fourteenth century may have been aroused by a visit to Sweden, as Chaplain to Sir Henry Fitzhugh, the founder of the Brigittine Order in England. The author's familiarity with Rome is shewn by his reference to St Lawrence's Church, at page 19.

The "Mirror of our Lady" was printed "at the desyre and instaunce of the worshypfull and deuoute lady Abbesse of the worshyp-

[1] Several MSS. of this are extant [Bodl. Mus. 35. Merton Coll. N. ij. 1. imperf. Lambeth 331. ij. fol. 118]. It was also printed by Cotelerius in the notes to his S.S. Patrum Opp. 1672.

[2] The author of the "Mirror," explaining the difficulty of translating Latin into exact English, says, "Therefore if any such person happen to see this book, *or any other of our drawing*, and find anything therein," &c. [page 8].

full Monastery of Syon. and the reuerende fadre in God Generall confessowre of the same." The first was Agnes Jordan, Abbess from July 18, 1520, until the Dissolution; the second was John Fewterer, who also survived the Dissolution. It was completed as far as the end of the second part, folio 114, on Nov. 4, 1530, and notwithstanding a third part had been spoken of in the Prologue as already written [page 4], the Colophon and Fawkes' plate [1] on the back of it seem to indicate that it was intended at that time to end the work there.

This, no doubt, accounts for the fact that three out of the seven copies known to the Editor have evidently never had the third part bound up with them. These seven copies are as follow :—

1. *Cambridge University Library* [A.B. 10. 41]. The text of this copy is complete, including four pages of errata at the end; but the first leaf, that with the two engravings, is missing.

2. *Lambeth Palace Library* [2. 6. 6.]. This copy has the two engravings, and is in the original stamped calf binding, but has not the pages of errata. On the engraved title-page is written "Roberti Hare. 1558." To the same person the Chapter Library of St Paul's is indebted for its MS. of the Rule of Sion.

3. *Bishop Cosin's Library, Durham* [H. II. 24]. This is a fine copy, with wide margin [*full size*, $10\frac{3}{4} \times 7\frac{1}{4}$ in. *Type*, $7 \times 4\frac{3}{8}$ in.]. It is in excellent preservation, but was rebound about thirty years

[1] In the Colophon the printer's name is spelt "Richard Fawkes," but in his plate on the back of the same leaf the four latter letters of the name have been cut out, and "kes" inserted in a smaller type, with an ornament to fill up the space. The design of this fine plate is that of an arrow embosomed in foliage and with its point in the ground. On the shaft of the arrow is hung a shield supported by two unicorns, and charged with the head of St Lucy and the letters R. F. in a chief. On the dexter side of the feather is a Lombardic D, and opposite to it a very faint impression (which looks like an erasure) of a talbot's head. Above the plate are the words "Soli deo honor," and below it "Et Gloria. Amen," the whole being surrounded by an ornamental border. [See the photolithograph in the present volume.]

St Lucy's head appears in several initial D's throughout the work; and the design itself, but with a knot in the place of the head, is found as the title of a small book of Sarum Hours, printed for Fawkes at Paris, formerly in the British Museum, and now in the Bodleian [Douce BB. 53]. Fawkes, who began to print, says Hearne, as early as 1500, had a curious habit of varying his name, which is found in the several forms Fax, Fakes, Faukes, Faques, and Fawkes.

since. It wants both the engraved title-leaf and the four pages of errata. By the courtesy of the Archdeacon of Durham this copy was placed in the hands of the Editor to be used as the text of the present work.

4. *Warwick Church Library*, in the vestry of the Beauchamp Chapel. This copy is also deficient to the same extent as that in the Cosin Library.

5. *British Museum Library* [C. 11. b. 8. *King's Lib.*]. A perfect copy as far as the end of the second part, and in the original stamped calf binding.

6. *Bodleian Library* [A.A. 95. Seld.]. This is in the same condition as the preceding one.

7. *Peterborough Cathedral Library* [S. 7. (P. 3. 30)]. This is in the same condition as the two preceding copies, except that it has not the engraved title.

There are probably other copies existing in Cathedral or private libraries, and one seems to have been in the possession of the late Dr Rock [N. & Q., 2nd Ser. x. 51], but after much inquiry these are all that have at present been discovered.

§ 2. HISTORICAL ACCOUNT OF SION MONASTERY.

Of the half-dozen Monastic Houses which were founded in England during the half-dozen generations[1] that preceded their final dissolution [A.D. 1360—1540] the most important was "the Monastery of St Saviour and St Bridget of Syon of the Order of St Augustine," for which the "Mirror of our Lady" was written. The fashion of founding monasteries had almost died out when the fifteenth century began, and was being superseded by that of founding Chantries, an institution previously unknown in England. Within a week from the foundation of Sion, the Council was to begin its meeting in Constance, at which that first loud cry for the authoritative Reformation of the Church of England was made that culminated in the destruction of the monastic system in this

[1] During the preceding half-dozen generations [A.D. 1180—1360] more than 500 religious houses had been founded.

country; and almost simultaneously 120 Alien Priories were being dissolved by Henry V., before he began the campaign which ended in Agincourt. Yet Sion was an exceedingly prosperous foundation for a century and a quarter; and when it was suppressed by Henry VIII., its nett annual revenue was assessed at a sum equivalent to £20,000 of modern money, an income exceeding that of the great Benedictine monasteries at Canterbury, Durham, or Winchester, and being only exceeded by that of seven other religious houses in all England.[1]

It was a common practice with mediæval sovereigns to found one or more monasteries, shortly after their accession, for the special commemoration of their predecessors, they themselves also claiming a particular interest in the prayers of the new communities. About 150 English monasteries were founded soon after the deaths of sovereigns, and of the 60 royal foundations which vanished at the Dissolution, a majority had doubtless originated in such objects. In pursuance of this custom, Henry V. gave up part of his manors of Sheen (Richmond) in Surrey, and of Isleworth on the opposite bank of the river, for the foundation of a Carthusian establishment of monks at the former place, bearing the name of "Jesus of Bethlehem," and of a Brigittine community of nuns with their attendant monks, under the name of "St Saviour and St Bridget of Syon" at the latter. Several interesting historical associations are connected with the Sheen Carthusians,[2] for Dean Colet and Cardinal Wolsey were both inmates of the house during part of their declining lives, but our present interest centres in the "Daughters of Syon."

The Order of St Bridget was a modified or "reformed" branch of that of St Augustine, and was founded by that Swedish princess and saint at Watstein in the diocese of Lincopen, about the year 1344. Although it was an Order of Nuns, provision was made for

[1] These were Westminster, Glastonbury, St John's Clerkenwell, St Alban's, Gloucester, Croyland, and Evesham. Excluding Westminster (£3471), and Glastonbury (£2311), the average value of the remaining five of these was £2000. Sheen, which was also founded by Henry V., was only valued at £777 12*s*.

[2] Henry V. also founded at Sheen a small house of Celestines, but this he dissolved again immediately, with the rest of the Alien Priories.

the association with each convent of a small number of monastic clergy and laymen, the former of whom were to act as chaplains to the nuns, and the latter as attendants on the joint establishment. The circumstances under which the Order came to be introduced into this country are curious and interesting.

In the year 1406, Philippa, the daughter of Henry IV., was sent to Lunden in Sweden to be married to Eric XIII. of Sweden and VII. of Denmark [A.D. 1382—1445], under whom the three crowns of Denmark, Sweden, and Norway had been united. The princess travelled under the charge of Henry, third Baron Fitzhugh, who held an important position at the court of Henry IV., was made Constable of England at the coronation of his son Henry V., and seems to have been on terms of intimacy with both father and son. By some means the attention of Fitzhugh was drawn to the Brigittines, who had not long been established by their founder at the Monastery of Watstein. The Chronicle of that monastery records that Fitzhugh volunteered of his own accord to found a branch of the Order in England, the offer being made about the end of November in the year 1406. "Item," says the Chronicle, "istis nuptiis celebratis, venit Vazstenas Dn. Henricus Rawinzart nobilis Miles de Anglia, qui, convocato Conventu, asserebat se velle fundare in Anglia unum monasterium de regula S. Salvatoris, & dedit fratribus literas suas super locum hujusmodi, & dotem, petens ut duo fratres mitterentur in Angliam pro constructione istiusmodi monasterii, quod et fratres cum exsultatione intima annuerunt. Hoc factum fuit circa festum b. Andreæ apostoli."[1] [*Diarium Vazstenense*, Upsal. 1721, p. 35.] These brothers had been sent, or were about to be sent, when "Dñ Hemmingus Curatus noster" died, a little before All Saints' Day, in 1407, and a further delay took place. But on the morrow of St Ambrose [Dec. 8th] 1408, "Frater Iohannes Patri, sacerdos, et Frater Katillus diaconus" were elected for the same purpose by the Convent. [*Ibid.* p. 38.] Fitzhugh engaged to give the brethren his manor of "Hintim" near Cambridge, provided

[1] The Charter of Fitzhugh, "dominus de Rawenswather" [Ravenswath, in Richmondshire], is printed at page 194 of the Diary, being dated at Watstein, the first Sunday in Advent [November 28th], 1406.

some of the Order took possession of it within ten years. Whether they founded any establishment there or not is not recorded, but the Martilogium, already mentioned, states that he maintained some of the Order at his own expense for many years. "Anno Domini 1426 ultimo die Decembris," it records, "obiit *Dominus* Henricus Fitzhugh Baro & cam*er*arius fundatoris *nostri*. Hic fuit *primus* qui introduxit hanc religione*m* in regnu*m* anglie. & quosdam *fratres* hui*us* ordinis *pro* incepcione ipsi*us* de Watzsten *transmissos* suis su*m*ptibus sustentauit *per* multos annos et in partem dotacionis hui*us* monasterij dedit dominiu*m* et manerium de Hentoñ in Comitate Cantabrigie. Et in morte legauit 20^{li} libras fideliter *per*solutas vltra *predictum* dominium quod valet viginti libras annualis reddit*us*. Hic itaq*ue* non i*m*merito inter *primos* & speciales be*n*efactores computat*us* & in sing*u*lis sermonib*us* a*n*ima ei*us* reco*m*mendat*us*."[1] [Add. MS. 22.285, fol. 14 *b*.]

Whether the projected foundations of Henry V. at Sheen and Isleworth were suggested by Fitzhugh is not known, but there can be no doubt that the ultimate association of the Brigittines with that at Isleworth must have arisen from his advice, and, as he had travelled much in the Holy Land, there seems also much probability that he suggested the names, "Bethlehem" and "Sion," which were given to them.

Preparations for the establishment at Sion were begun early in the year 1415, for the Watstein Chronicle records that on the 2nd day of Pentecost [May 20th] 1415, four consecrated sisters, three novices, and two brothers, were sent to England by the King and Queen of Sweden, at the request of the King of England; these being doubtless intended as instructors in the Rule of the Order. The

[1] In the Calendar of the Martiloge the death of Fitzhugh is also registered on Dec. 31st, in the words, "Obiit *dominus* henricus ffitzhugh qui primus hunc ordine*m* adduxit in anglia*m*. Obiit a° *domi*ni 1426." Other documents shew that his obite was kept on January 10th, "within the utase of the Epiphanie." [Cott. MS. App. xiv. fol. 144.]

Fitzhugh's fifth son, Robert, was Bishop of London from the year 1431 until 1436. His fourth daughter, Laura, married Sir Maurice Berkeley of Beverstone, under the shadow of whose castle, magnificent even in its ruins, these lines are being written. At the Dissolution Sion monastery had large estates at Nailsworth, Minchinhampton, &c., about five miles from Beverstone Castle. [See Note at end.]

sisters were named Christina Finwids, Ragnildis Tideka, Anna and Christina Esbiörna, the brothers being Johannes Kalmarnensis, and Dñ Magnus Hemmingi.[1] They were brought on their way with great solemnity by the Archbishop of Lunden, accompanied by all the Swedish bishops, one bishop from Norway, and many knights and gentlemen. [*Diarium Vazsten.* p. 54.] No doubt the buildings originally occupied by the sisters of Sion were at the same time making some progress, for on the 22nd of the following February [A.D. 1415, O.S.] the dedication stone of the monastery was laid by Henry V. himself, Clifford, Bishop of London, being the prelate presiding on the occasion. The event is thus noticed in the Martiloge: "Anno dom*i*ni m° cccc° xv° in *festo* cathedre *sancti* Petri l*ittera* dom*i*nicali f. po*s*it*us* fuit pr*imus* lapis in mo*nas*terio *sancti* saluatoris & *sanctarum* marie virginis & birgitte ordinis *sancti* augustini *sancti* saluatoris nuncupati: p*er* Henricu*m* quintu*m* rege*m* anglie. Pr*e*sente ep*i*sc*o*po londo*n*i*e* ricardo Clyfforde." [Add. MS. 22.285, f. 14.]

On March 3rd following, the Charter of foundation was signed by the King, and in this the duties laid upon the members of the foundation were said to be "to celebrate Divine Service for ever, for our healthful estate while we live, and for our soul when we shall have departed this life, and for the souls of our most dear lord and father Henry, late King of England, and Mary his late wife, our most dear mother; also for the souls of John, late Duke of Lancaster, our grandfather, and Blanche his late wife, our grandmother, and of other our progenitors, and of all the faithful departed." It was also decreed that it should be called "The Monastery of St Saviour and St Bridget of Syon for ever," but the name of St Mary was commonly inserted between those of St Saviour and St Bridget in subsequent years. The buildings thus commenced were situated near to Twickenham, occupying a site which stretched along the river-bank for about half-a-mile, and for about one-third of that distance into the meadows.

[1] In the list of the sisters and brothers of Sion which is entered in the Register of Grey, Bishop of London, under the year 1428, the names of these Swiss ladies are found as Cristina Swethe, Ragnell Titheca, Anna Karilis, Cristina Isbiorna; but the only foreign names among the brethren are those of two lay brothers, William Ellirkir and John Hertman.

The establishment was ordained by the Charter to consist "of sixty nuns (of whom one included in the number of sixty shall be Abbess), also of twenty-five religious men, of whom thirteen shall be priests, four deacons, and eight laymen (from which same priests one, included in this number of twenty-five, shall be Confessor, who shall preside over the said men in spirituals; by which same priests also the Abbess and nuns or sisters of the monastery aforesaid, for the time being, are to be refreshed and fed with the hearing of Divine Service, and wholesome preaching and erudition, and to be assisted in the perils and difficulties of their spiritual necessities), to dwell in separate habitations, to wit, the said Abbess and sisters within one court by themselves, and the said Confessor and brothers in a separate court by themselves," &c. [Aungier's *Hist. Syon Monast.* 29.] By the same Charter "Matilda Newton, professed nun of the aforesaid order," was appointed to be Abbess, and "William Alnewyk, ordained in priest's orders, likewise professed by the aforesaid order," was appointed Confessor [*Ibid.* 28]: 1000 marks a year were granted out of the Treasury, until the permanent endowments (which were very shortly given out of the alien priories) should amount to that sum. The Royal Charter was supplemented by a Papal Bull of Martin V., in the year 1418 [*Ibid.* 36].

The first profession of novices in the newly-erected buildings took place before Archbishop Chicheley on April 21, 1420. That there were English sisters and brothers of the Order existing before, is shewn by the appointment of the Abbess and General Confessor from among their number. On the present occasion, twenty-seven sisters, five priests, two deacons, and four lay brethren, were admitted by the Archbishop; and these thirty-eight doubtless completed the full number of eighty-five provided for by the Charter of foundation. This first profession in the new monastery is thus recorded in the memorandum pages of the Martilogium: "Anno *domini* m° cccc° xx° vicesi*mo* p*rimo* die mensis aprilis **littera dominicali f anni bisextilis primacione currente** p*er* **15** celebrata erat p*rima* p*rofessio* ordinis *sancti* saluatoris de Syon in regno anglie p*er* manus ven*erabilis* p*atris* d*omini*s Henrici Chicheley cant*uarensis* archiep*iscop*i Quo die p*rofessi* erant **.27. sorores.** quinq*ue* **sacer-**

dotes duo diaconi & quatuor fratres laici." [Add. MS. 22,285, f. 14.]

Thus settled in their well-endowed monastery the "Daughters of Syon" and their chaplains appear to have enjoyed an uninterrupted career of monastic prosperity until the time of their dissolution, a hundred and twenty years afterwards. Shortly before his death, in 1422, Henry V. conveyed to them the whole Manor of Isleworth, which had previously belonged to the Duchy of Cornwall; and his successor enriched their community with many other "manors, lands, tenements," &c., in all parts of England, chiefly from the spoils of the alien priories. So enriched, the original quarters of the community became too strait for them, and they obtained a license from the Crown to erect new buildings further westward on their demesne, the site being that now occupied by the Duke of Northumberland's mansion and grounds, immediately opposite to Kew Gardens. Here their new chapel was begun in the year 1426, the first stone being laid by the Regent, John Duke of Bedford, on February 5th; the Duke giving a cramp ring to each of the sisters of the first profession, together with a handsome present of Office Books for the use of the new chapel. This event also is recorded in the Martilogium, in the following words :—

"Anno domini 1426 In die *sancte* Agathe *virginis* & martyris feria iij^{a} po*situs* erat p*rimus* lapis in fundamento eccl*esie* mo*nasterij* de Syon in p*arochia* de Istilworthe p*er* Ioh*annem* duc*em* Bethfordie fr*atrem* fundatoris n*ostri*. P*resente* Mag*istro* Henrico Bewforde ep*iscopo* Wynchestrie & Mag*istro* Ioh*anne* Kempe ep*iscopo*. london*ie*. qui bene*dixit* & *sanctificauit*. eundem lapidem. iacentem in aq*uilonari* angulo ad orientalem plagam p*redicte* eccl*esie*. Dux iste dedit *omnibus* sororib*us* p*rime* p*rofessionis* anulos quib*us* p*rofitebantur* Dedit eci*am* duos pulcros libros officij sororum & vnam legendam Et fuit mo*nasterio* semp*er* fauorab*ilis* & benignis." [*Ibid.*]

Five years later, that is, in the year 1431, letters patent were issued by Henry VI., giving the community full license to remove to the new buildings without any hindrance to the rights and privileges which had been granted to them while dwelling on the original site. [Aungier's *Hist. Syon Mon.* 53.] Thither they re-

moved on November 11th, the Feast of St Martin of Tours, Humphrey, Duke of Gloucester, being present at the consecration of their new church. [Harl. MS. 231, f. 71.]

From this time the "Daughters of Syon" appear to have remained in tranquil possession of their beautiful river-side home, and of lands which were distributed over the country from St Michael's Mount to Windermere. Their rents were valued in the year 1492 at £1616 18*s.* 5½*d.* [*Ibid.* 78], a rental equal to £14,008 17*s.* 6*d.* of modern money. Half a century later, when the storm came to sweep them away, the gross annual amount of their revenues was £1944 11*s.* 5½*d.*; the nett amount of them £1731 8*s.* 4¾*d.* [*Ibid.* 89.] Taking the latter as the available income of the monastery these eighty-five ascetics thus received what in modern money would amount to £20,777 0*s.* 9*d.* a year![1] How this large income,—equal to an average of nearly £250 for each inmate,—was expended, there is no evidence to shew. The character of the Sion community suggests that it would neither be wasted nor spent in self-indulgence, but one longs for the discovery of their account-books.

After the Dissolution the lands of the community were soon sold or granted away by the Crown, but Sion and its demesne were still retained as Crown property.

The sisters retired to a Brigittine house at Dermond in Flanders on the ruin of their own. For two short years at the end of Queen Mary's reign they returned to their old home, but on the accession of Queen Elizabeth they again took up their quarters with their Flemish sisters. After many changes of residence and great poverty during the next half-century, they were at last established in a new Sion at Lisbon, in the year 1594. Here they still remain, restricting their community entirely to English ladies, and retaining the keys of

[1] An association was kept up between Sion and the parent monastery at Watstein, and perhaps the former was considered as a branch of the latter rather than as a quite independent foundation. Under the year 1427 the Watstein Chronicle records, "In die Parasceves" [April 18th] "venerunt de Anglia duo fratres ordinis nostri petentes et reportantes rationes super aliquibus punctis regulæ." [Diar. Vazsten. p. 69.] In the British Museum there is also "Collacio proposita coram Collegio Brigittini ordinis in Sweda per generalem et primum confessorem de Sancta Syon in Anglia." [Arund. MS. 11 (s. 14). Begins "Vide, domine, et considera" . .]

their old English home, in the hope of eventually returning thither. "But," said a late good-natured Duke of Northumberland, when these keys were shewn to him, "the locks have been altered since they were in use;" and although several attempts have been made to re-establish the community in England, the Sion of Lisbon still remains the real representative of the Sion of Isleworth.[1]

As for the old home itself, after the expulsion of the sisters (against whom no fault could be found even by such men as Layton and Bedell) it remained in the hands of the Crown during the remainder of Henry VIII.'s reign, and from November 1541 until February 10th following it became the prison of Queen Katharine Howard. On February 14, 1547, the body of Henry VIII. rested at Sion for the night on its way from Whitehall to Windsor, and here was said to have been fulfilled the prediction which Friar Peto was bold enough to utter before the king when preaching to him at Greenwich, twelve years earlier, that dogs should lick his blood as they had done that of Ahab. A few months later the grasping Protector Somerset caused his nephew to convey Sion from the Crown to himself, but on his attainder in 1552 it again reverted to the Crown, only to be seized by his equally grasping rival, Dudley, Duke of Northumberland. It was at Sion that Lady Jane Grey was residing when she was persuaded to become a nine-days' Queen, and thence that she proceeded in state to the Tower. During the reign of Queen Mary a feeble restoration of the old community in its old home was effected, but the house and its domain did not again pass out of the possession of the Crown until the year 1604, when it was granted by James I. to Henry Percy the ninth Earl of Northumberland, by whose representatives it has ever since been held. It need hardly be added that the monastery and its chapel have long since been supplanted by a modern mansion, some slight relics alone of them remaining to shew their beauty and richness.

[1] A full and interesting account of the wanderings of the sisters, their final settlement at Lisbon, and their subsequent history, will be found in Aungier's work.

§ 8. CONVENTUAL LIFE AMONG THE SISTERS OF SION.

The Rule adopted by St Bridget was a modified form of the Augustinian Rule, to which she gave the name of the Rule of St Saviour, under the belief that it had been communicated to her by our Lord Himself. [See pages 18 and 25.] This Rule was, of course, adopted by the English Brigittines at Sion,[1] but it was supplemented by a large body of "Additions" in fifty-nine chapters. Of these Additions there remain two MS. copies. One was written for the sisters, and is preserved (wanting the first chapter) in the British Museum [Arund. MS. 146]. The other, which was written for the brothers (with such alterations as were necessary), was given to the Chapter of St Paul's Cathedral by the same Robert Hare whose name appears on the title of the Lambeth copy of Our Lady's Mirror, and is preserved in the Chapter Library. From these two MSS. a very careful copy was made by Mr Aungier and inserted in the Appendix of his History of Sion and Isleworth; and we thus obtain comparatively easy access to the most valuable record of monastic life in the fifteenth century that has been handed down to us. It is too voluminous to be reprinted in this volume, but some particulars gathered from it and other sources, may be acceptable to the reader, as making him more closely acquainted with those for whom the "Mirror of our Lady" was written.

Sion Monastery consisted of 85 members, that being the number prescribed for her convents by St Bridget; under some fanciful notion connected with the number of the 13 apostles and 72 evangelists, not unlike that of Dean Colet when he ordered the number of scholars in St Paul's school to be that of the 153 fishes gathered into their net by the apostles. Of the whole number, 60 were sisters and 25 were brothers, the latter comprising 13 priests, 4 deacons, and 8 lay brothers.

This double community was, in reality, a combination, for purposes of Divine Service, of two separate bodies, each of which had

[1] Richard Whitford, "the Wretch of Syon," published "Saynt Augustyn's Rule in englysshe alone," printed by Wynkyn de Worde, in the year 1525, and another edition in the same year in Latin and English.

its own conventual buildings separately enclosed. Their two chapels were under the same roof, being, in fact, a double chancel,[1] each with its separate stalls, and opening into each other by a "crate," "grate," or grille, the gate of which was only unlocked for the entrance and departure of the clergy when they said Mass at the altar of the sisters' chapel. The only other door of communication was one used at the profession of novices, which was in the sisters' cloister. To this there were two keys, differing from each other, one kept in a chest on the brothers' side, and the other in a similar chest on the sisters' side. To each of these chests there were three keys, none of the keys being alike, and these were kept by the Abbess and "two sustres that haue drede of God" on the one side, and by the Confessor General and two brothers on the other, "that so al occasion of sclaunder be vtterly take away, both outwarde & inwarde," by means of such precaution. [Rule, ch. 58.]

The clerical brothers were only associated with the community, however, as chaplains, and the lay brothers as sextons, labourers, &c., and none of them had any part in the government of it, except so far as the one who was General Confessor took charge of the other brethren, under the authority of the Abbess, for purposes of discipline and Divine Service.[2]

[1] In Stevens's Monasteries he describes the two chapels of Sion as one above the other, the brothers' in the lower one, and the sisters' in that above. Such a chapel is the Sainte Chapelle of Paris, and such an one was anciently that of the Bishop of Durham's Palace at Bishop Auckland: but the account in the text agrees far better with the statements of the Rule, which imply that the brothers and sisters were visible to each other during service. [Rule, ch. ij.]

[2] The following form for the profession of a "lay-brother or focary" [*Focarius, = kitchen-servant*] is extant among the memoranda written in the Martilogium so often quoted. [Add. MS. 22,285, fol. 19, 20.]

In nomine patris et filii et spiritus sancti Amen

I N. N. broþer professyd in the order & degre of a lay brother or ffocary knowlage me dewly admytted to the ȝere of profe. and solemply professyd after lawful renounsyng of the seyd ȝere. after the rewle of seynt Sauyour and statutes of thys monasterij. Therfor I holdyng me fullyche contente of alle þ^e^ premysses Promytt to the generalle Confessour of thys monasterij and to thy successours / me to kepe obedyence after the rewle of seynt Austyn and constitucions of seynt Birgitt / Acceptyng and allowyng and also admyttyng the popys lettres or bulles and namely that bulle whiche amonge vs is clepyd Bulla reformatoria. whith other autentyk writynges. not discrepaunt nor discordynge to the seyd bulle. Acceptyng also allowyng & admyttyng the addicions addyd to the seyd rewle priuileges. ordynary iniunccions. locallȝ

The Abbess was elected by the sisters alone, the General Confessor by both sisters and brothers, within three days after the occurrence of a vacancy. In the election of an Abbess, after the hours as far as None had been sung, a Mass of the Holy Ghost was sung instead of high Mass, and then "Veni Creator," with some versicles proper to the occasion. The General Confessor and two of his brethren then came to the "crates of the election" to be there as witnesses, but not to have any voice in the election. If the sisters were unanimous in accepting the first person named by the Prioress, such a general unanimity was called election by "the way of the Holy Ghost." "Nor it hurtethe not thys election, thof sche so chosen assente not to her nominacion. But yf any other do it, or if any trety or compacte be made tofore for to chere her, than is this wey alto squatte." And if, by any means, this way did become all tosquatt, then the quashed election was righted by adopting "the way of scrutiny," which was neither more nor less than an election by ballot, each sister secretly naming to three "serches" or elder sisters her own candidate. The "way of compromise" was simply a repeated ballot until a sufficient majority was obtained, or a majority of the "saddar" sisters. The election for General Confessor was made in a similar manner, two priests and two sisters,

statutes. laudable custons. decrees. & al other ordynaunces. [2 *lines scratched out*] wylfully admytted & resonably approuyd by the comen consente of sustres and brethren p*ro*fessyd to fore me. Byndyng myselfe wylfully & not constrayned. verily to obey & to obs*er*ue the seyd rewle & autentyk declaracion or interp*re*tacion of the same. or of any parte therof with all*e* the seyd p*re*misses. whylst I lyue as ferre as my power wyll*e* strech*e* [*leaf* 20] In to wytnes wherof I h*a*ue. made my signe manuall*e* in the comen register of o*ur* chapt*er* hous.

Or els thus more co*m*pendiously.

In no*m*i*n*e p*a*tris & filij & spi*ri*t*us* s*a*nct*i* Amen

I N. N. Brother professyd in the order and degre of a lay brother or Ffocary P*ro*mitte to the generall*e* confesso*ur* of thys monastery & to thy successours me to kepe obedience after the rewle of Seynt Austyn & constitucions of Saynt Birgitt Ande to obserue the addicions with local statut*es* of our lordys byddynge addyd & annexid to the seyd constitucions or rewle. wit*h* al other thynges p*er*teynyng þ*ei*to. In to witnes wher of I haue my sygne manuall*e* in the comen register of our chapter house impressyd.

Yf ther be moo. eche of hem schal say the same or els thus more breuely.

In no*m*i*n*e p*a*tris et c*e*t*era*. I N. N. p*ro*mitte to the generall*e* confessour of this mo*n*astery me to kepe obedience after the seyd forme.

"serches," being then appointed to receive the votes [Rule, ch. 12; Aung. 288].

But in whatever way the election took place it was not effective until the person chosen had been confirmed by the Bishop. Thus we find Clifford, Bishop of London, writing to Henry V. in 1421: "On Sunday the fyft day of May, I was at youre hows of Syon, and there confermed the eleccions of dame Ihone North, abbesse, & of sire Thomas Fyschburne, my welbelovyd cousyn, confessour of youre seyd hows; & the same day I blessyd & stallyd the forseyed abbesse: the whiche persones I truste, by Goddys grace, schal moch profite in that place, in that holy company bothe of men & of women, the whiche God of his mercy graunte." [Ellis' *Orig. Lett.* II. i. 91.][1]

[1] The following is a list of the Abbesses of Sion from its foundation to its dissolution.

MATILDA NEWTON, appointed by the Charter of Henry V. on March 3, 1415. Her name is not in the Martiloge.

JOHANNA NORTH, confirmed on May 20, 1421. Her death is entered in the Martiloge as that of the *first* Abbess of the house, on October 2, 1433.

MATILDA MUSTON, elected on October 5, 1433, confirmed October 13 [Bp. Fitzhugh's reg., fol. 45; Aung. p. 56]. Her name is not in the Martiloge, nor that of any other Abbess called the second.

MARGARET ASHBY, named in Henry VI.'s Charter of January 8, 1447 [Aung. p. 411]. Her death is entered in the Martiloge on June 17, 1456.

ELIZABETH MUSTON. Her death is entered in the Martiloge, as that of the fourth Abbess, on April 28, 1497. Aungier confuses this Abbess with Elizabeth Gibbs [Aung. pp. 68, 73], giving the latter a rule of 57 years.

ELIZABETH GIBBS. Her death is entered in the Martiloge on August 30, 1518. Her initials in a knot appear in the engraving of St Bridget which occupies the back of the Frontispiece title to Our Lady's Mirror. The design of the engraving is copied for a contemporary Life of St Werburg, but has not been recognized with the initials of Elizabeth Gibbs in any other work than the Mirror, though the latter bears date twelve years after her death.

CONSTANTIA BROWNE, elected on August 31, 1518, and confirmed on September 2 [Aung. p. 81]. Her cousin, Ralph Tracy, was Prior of Sheen, and was murdered by one of his monks named Godwyn [Ibid. p. 533]. The death of this Abbess is entered on the Martiloge as taking place on July 16, 1520.

AGNES JORDAN. Her death is entered in the Martiloge on January 30, but without specifying the year. Aungier in his list of the Abbesses gives it as 1531 [Aung. p. *108], but this must be a mistake, as her name appears in a deed of confraternity executed between Sion and All Souls' College on March 26, 1536 [Gutch's *Collectan. Curios.* ii. 268], and she is likewise put down as receiving a pension of £200 after the Dissolution [Aung. p. 89]. A small brass to her memory in the church of Denham, Bucks, has the inscription, "Of your charity pray for the sowle of Dame Agnes Jordan, sometyme abbesse of the monasterye of Syon, which departed this lyfe the 29 of Ianuarye, in the year

When the Abbess had been installed in her office all the sisters in turn came before her to make a solemn promise of obedience in the presence of the Bishop, with the words, "'In nomine Patris, et Filii, et Spiritus Sancti. Amen. I suster (expressyng her own name and syr name) byhote to the abbes of this monastery me for to kepe obedience after the rewle of Saynte Austyn and constitucions of Saynte Birgitte.' To whom the abbes than takyng the sustres handes joyned to gyder betwene her handes, schal answer in thys wyse, 'And I admitte thyne obedience. In nomine Patris, et Filii, et Spiritus Sancti. Amen.'" These ceremonies of confirmation, &c., were the same as those used for a Benedictine Abbess, except that the staff and the ring were not given, no other ring than that received at her profession as a sister being worn by the Abbess of Sion. It does not appear that the brethren made any promise of obedience, but on the morning after her installation it was customary for them to pay the Abbess a visit of courtesy, headed by the General Confessor [Rule, ch. xi.].

The title of "sovereign" which is given to the Abbess in the Rule, and in several places in the Mirror, shews that her authority over the sisters was of an almost absolute kind. After their profession she admitted them as members of the chapter with a formal ceremony, and then inserted their names "in the boke of the fraternitie whiche is named 'Codex Caritatis'" [Rule, ch. viij.]: she appointed all the office-bearers among the sisters, being required, however, to make appointment formally in the presence of the chapter; and in a similar manner she released them, or dismissed them, from their offices when their terms of holding them had come to an end, or when negligence or incapacity made them inefficient [*Ibid.* ch. xiij.]: she held the chief place in all acts of government and discipline, and also in Divine Service so far as it was said by the sisters [*Ibid.* ch. j, xlv.]: "in alle principal & hyghe festes the

of our Lord 15 . . , on whose soule Iesu haue mercye. Amen." [Ibid. p. 89]. An engraving of this brass is also given by Aungier.

CATHERINE PALMER was appointed Abbess of the restored Monastery by Queen Mary, in Letters Patent dated August 1, 1557. Her death is entered in the Martilogie on December 19, 1576, by which it appears that she survived the second dissolution of the house.

abbes stalle" was "arayed more honestly than other tymes" [*Ibid.* ch. xxvj.]: and she was, in fact, both in dignity and authority regarded as the "sovereign" of her little community. The Prioress was a deputy appointed by her from among the sisters, who ranked above them all in chapel and elsewhere, and exercised most of the authority of the Abbess when she herself was not present, assisting her also in the general duties of her office as regarded the sisters.

Next to the Abbess and Prioress were the Treasuress and Under-Treasuress, good women of business, under whose keeping were "al the minymentes of the monastery and temporal godes in golde and syluer and other geftes," who had a treasury house, and in it "a grete cheste with two dyuers lokkes and keyes, the treasoures kepyng the tone & her felawe the tother so that none of hem may open it, nor owethe to open it, nor bring in or take oute, geve or receyue anythyng with oute knowlage of the tother, for the more trew wyttenes to be had, and for to put away al affecion of couetyse and al occasion of suspicion of euelle." In the absence of the Abbess these two sisters, who must have enjoyed their work very much, were also to conduct such business of the Monastery as involved interviews with strangers, farmers, or other persons; and they had to keep the accounts of the community.

Another important officer was the Chambress, whose duties were those connected with—but none except a feminine pen can enumerate them, and they shall therefore be stated in the words of the constitution itself:—"The Chambres schal haue al the clothes in her warde, that perteyne to the bodyly araymente of sustres and brethern, nyghte and day, in ther celles and fermery, as wel of lynnen as of wollen; schapynge, sewynge, makyng, repayryng, and kepyng them from wormes, schakyng them by the helpe of certayne sustres depute to her, that they be not deuoured and consumed of moughtes. So that sche schal puruey for canuas for bedyng, fryses, blankettes, schetes, bolsters, pelowes, couerlites, cuschens, basens, stamens, rewle cotes, cowles, mantelles, wymples, veyles, crownes, pynnes, cappes, nyght kerchyfes, pylches, mantel furres, cuffes, gloues, hoses, schoes, botes, soles, sokkes, mugdors, gyrdelles, purses, knyues, laces, poyntes, nedelles, threde, (waschyng bolles and sope) and for

al suche other necessaryes after the disposicion of the abbes, whiche in nowyse schal be ouer curyous, but playne and homly, witheoute wsuynge of any straunge colours of sylke, golde, or syluer, hauynge al thynge of honeste and profyte, and nothyng of vanyte, after the rewle: ther knyues unpoynted, and purses beyng double of lynnen clothe, and not of sylke." [Rule, ch. lvj.]

This curious insight into the wardrobe of the daughters of Sion may be illustrated by a document of about a century later date, which is preserved in the Record Office, namely, the account of Dame Bridget Belgrave, who held the Office of Chambress from Michaelmas 1536 to Michaelmas 1537,[1] the year preceding the Dissolution. It will be seen that she not only provided all materials for the dress of the sisters, but also purchased new spectacles and paid for mending old ones to the number of twenty-three pairs, probably for aged sisters and brothers who could not see to read their service books without such assistance. Another important item in her account is 3000 "Pynnes of dyuerse sortes," for which she paid two shillings. Some of the items shew also that she provided articles of "bodyly araymente" for the brethren as well as the sisters, especially the "Tagging of poyntes." For them also, doubtless, was the "Grynding of Razers."

(Endorsed) Syon Chambres Anno regni Regis Henrici Octaui xxix^no^.

Syon Chambres — The Abstracte of the *parcelles* of thaccompte of Dame Brigett Belgrave, Chambresse of the Monastery of Syon, for A hoole yere ended At Mighelmas the xxix^th^ yere of Kynge Henry the viij^th^.

Arrerages — Off the laste accompte as apperith in the fote of the same Accompte nil quia *equet*

Off dame Margarete Dely and dame *Parnell* Damporte Tresoresse of the Monastery of Syon as apperith by Indenture c *li*

Somme of the Receipt c *li*

Russettes — ij pec*es* cont. l yerd*es* di vj *li* xiiij *s*, j pece cont. xxij yerd*es* lxij *s* iiij *d*, ij pec*es* cv *s*, ij pec*es* vij *li* v *s*.

Summa { vij pec*es* / den) xxij *li* vj *s*. iiij*d*.

[1] Bridget Belgrave's name is contained in a list of the sisters for 1518, in the Bp of London's Register [Aung. p. 81], and also as in receipt of a pension of £8 down to the reign of Elizabeth.

White clothe — j pece cont. xxxj yerdes lxxvij *s* vj *d*, j pece cont. xxij yerdes di lx *s*

Summa — ij peces cont liij yerdes den) vj *li* xvij *s*. vj *d*

Kerseys — ij peces cont. xxxvj yerdes xlij *s* viij *d* *Totalis patet*

Fryce — iij di peces cont. lvij yerdes xl *s*, iij Rolles iiij *li*, j Rolle xxxvij *s*

Summa — iij peces di & iiij Rolles den) vij *li* xvij *s*

Holand Cloth & other lynen cloth — j pece cont. xxxiiij elles xxiij *s* iiij *d*., j pece cont. xxxv elles di xxxv *s* j *d*. ob., iiij^{xx} xiij ell̃ j *quarter* of lynen cloth xlvj *s* vij *d* ob., xviij elles x *s* x *d* ob., xviij elles x *s* j *d* ob., xvj elles di *quarter* vij *s* x *d* ob

Summa — ccxv elles j *quarter* di den) vj *li* xiij *s* xj *d* ob

Soope — White
Grey viij lz[1] xij *li* ix *s* ix *d*, vj *li* x *s*
Totalis xviij *li* xix *s*. ix *d*

laine — White c, ix *s* *patet*
black viij^{c}, vij *li* iij *s* *patet*

Spynnynge of hempe & flex — ix^{lb} xiij *d*. ob., iiij^{lb} vj *d*. Totalis xiij^{lb} xix *d*. ob.

Coverlettes bought iiij, xl *s* *patet*
Calve Skynnes nil
dressing of Calve skynnes nil
Threede bought for the Skynner & other ij lb xv *d*. *patet*
Weving of cloth xxij elles xxij *d*, xxiiij elles iij *s*
Totalis xlvj elles iiij *s* x *d*
Corying of lether iiij *s* iiij *d* *patet*
Cappes bought j dosen x *s* *patet*
Stamyn) xj peces cij *s* viij *d* x^{li}
Totalis xv *li* ij *s* viij *d*

New Spectacles with mendyng of olde — v paier vj *d*, vj paier vj *d*, iiij paier xx*d*., iiij paier[2] viij *d*, iiij paier vj *d*, vj *s* x *d* ob.

Summa x *s* viiij *d* ob

nedilles & Thymbilles nil
[3]Dying of veales & threde xv lb v *s*. iiij *d*, vj *s* x *d*. xij *s* ij *d*
White lether skynnes x dosen, xvj *s* *patet*
Shethes for knyves nil
Foxe skynes ij, ij *s* *patet*
Sultewich nil

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[1] Some weight seems here intended. [2] "parer" in orig.

[3] This line has had the pen struck through it, the item and its price being added to the line above "dying of threde," where the words "veales &," "vj *s* x *d*" are interlined, and "xv lb" crossed through.

Paper ij Realme, vj *s* viij *d* . *patet*
lokeram, nil
dying of weales vj *s*. x *d* *patet*
Burying of pore ffookes xij *d*, xij *d*, vj *d*
Totalis ij *s* vj *d*.
Canvas bought ij elles v *d* *patet*
Reward to the sealer of lether in the market xx *d* *patet*
Flaxen yerne, j^{lb} vj *d* viij^{lb} iiij *s* iiij *d* *Totalis* iiij *s* x *d*
Pynnes of dyuerse sortes m^{l} x *d*., m^{l}m^{l} xiiij *d* *Totalis* ij *s*
Shues bought j paier ix *d* *patet*
Twisting of yerne xx *d* *patet*
Grynding of Razers & sheres viij, viij *d*, ix *d*, vj *d*
Totalis xxiij *d*
Expences at london vj *d*, ij *d*, xx *d* *Totalis* ij *s* iiij *d*
Knyves bought ij paier xx *d*, xiiij *d* Totalis ij *s* x *d*
Tuly Silke di vnce, v *d*. ob *patet*
Tagging of poyntes iiij *d* *patet*
Bristelles bought & aulles vij *d*, iij *d* *Totalis* x *d*
Rewardes xx *d*, iij *s*, iiij *d*, xx *d* *Totalis* vj *s* viij *d*

Wages of
the yoman of the warderobe xl *s*
The Grome xxvj *s* viij *d*
The Skynner xx *s*
The Shumakers xxiij *s* iii *d*

[State Papers, Sion Monast. Accts., 28 & 29 Hen. VIII. T. G. 18.349.]

Another important domestic officer of the convent was the Cellaress, whose manifold duties appear to have been a combination of those belonging to the offices of steward, butler, housekeeper, and farmer's wife. "The Celeres," says the Rule, "schal puruey for mete and drynke for seke and hole, and for mete and drynke, clothe and wages, for seruantes of housholde outwarde, and sche shall haue alle the vessel and stuffe of housholde under her kepynge and rewle, kepynge it klene, hole, and honeste. So that whan sche receyueth newe, sche moote restore the olde to the abbes. Ordenyng for alle necessaryes longynge to al houses of offices concernyng the bodyly fode of man, in the bakhows, brewhouse, kychen, buttry, pantry, celer, freytour, fermery, parlour, and suche other, bothe outewarde and inwarde, for straungers and dwellers, attendyng diligently that the napery and al other thynge in her office be honest, profitable, and plesaunte to al, after her power, as sche is commaunded by her soucreyne." [Rule, ch. lvj.] Further information derived from accounts for a year similar to those already given in

the case of the Chambress, shew that the Cellaress had much to do with the management of the farm and the domain of the Monastery, selling skins of sheep and oxen, keeping an account of live stock, selling "tall wood," "pole wood," and "bough wood," making the most of the butter and milk which Isleworth dairy yielded, and laying out the profit of the dairy in pigs and poultry. The interesting account of Dame Agnes Merett, cellaress for the last year of Sion's old life, is preserved in the Record Office, as follows.[1]

Syon Celeres Foreyn Accompte

Here ensuyth the Accompte of Dame Agnes Merett, Celeresse of the Monastery of Syon, as well of almaner Sale of hydes Calve skynnes wolle felles and other Stuff Solde, with the Receipt of the Improwmentes of Istelworth Dayree belonging to the Celeresse, And of prouysions of Spices fruyttes lentoñ store and other necessaries concernyng her office bought and provided, That is [to] Sey from the feaste of seynt Mighell tharchaungell in the xxviijth yere of kynge henry the viijth vnto the same feaste of seynt Mighell tharchaungell then next ensuyng in the xxixth yere of the reigne of the same kynge by the space of one hoole yere. That is to Sey

Hydes Solde

Furste the seid Celeresse chargeth her Self with money received of Iohn lyrer Tanner for the price of lv Oxehides at iij*s.* vj*d.* the pece ix*li* xij*s* vj*d.* And for iij Cowe hides two Stere hides one Bulle hide & one Moreyn oxe hide euery of them At ij *s* iiij *d* A pece xvj *s* iiij *d.* In all as in the foreyn boke of parcelles apon this Accompte examyned it may appere x *li* viij *s* x *d.*

Calve skynnes

Also solde by the seid Celeresse to the same Iohn lyrer xix dosen ij Skynnes At iiij *s* the dosen lxxvj *s* viij *d.* In all as by the foreyn boke of parcelles Apon this Accompte examyned it may appere lxxvj *s* viij *d.*

Felles solde

Also the seid Celeresse is charged with money received of Iohn Cockes felmonger for xxiij dosen xj Shorling felles At iij *s* the dosen—lxxj *s* ix *d.* And for xv dosen x Skynnes of Wynterfelles at vj *s* the dosen—iiij *li* xv *s.* . And for vj dosen v Skynnes Somerfelles at viij *s* the dosen—lj *s.* iiij *d.* In all As in the foreyn Boke of parcelles apon this Accompte examyned it may appere x *li* xviij *s* j *d.*

Also the seid Celeresse chargeth her self with dyuerse and Sonndre foreyn Receiptes by her received this yere passed, That is to Sey of my lady Kyngeston for bording

[1] Agnes Merat is down in the pension list of Sion at the Dissolution among those who were to receive £6. She was one of those restored by Queen Mary.

Foreyn Receiptes

of her self and her Seruauntes lv *s.* of Sister Elizabeth Nelson xxx *s.* iiij *d.* of Sir Robt. higham for his borde xl *s.* for v Barrelles of flottas solde lxx *s.* for xxix dosen wacching Candill—l *s.* Of my lord Beacham for rent of Ferymede & Twykenham more mede—xxvj *s* viij *d.* And of Richard Colwich for wykers in longmede & Cattismede And fisching in Brent—v *s.* In all as by theseid foreyn boke of parcelles apon this Accompte examyned it may appere xiij *li* xvij *s.*

Woode Solde

Also theseid Celeresse chargeth her self with the price of xxxij^{c} di of Talwoode at iij *s.* viij *d.* the C—cxix *s.* ij *d.*, for xx loode of Pole woode at xxij *d* the loode—xxxvj *s.* viij *d.* And for xlix loode of Bughwoode at x *d* the loode—xl *s.* x *d.* In all as by a boke of parcelles apon this accompte examyned it may appere ix *li* xvj *s* viij *d*

Istelworth dayree

Also theseid Celeresse is charged with the profuyttes comyng & growing of the Improwment of Istelworth dayree this yere, as by the particuler boke of Receipt of the same Improwmentes apon this Accompte proved & examyned it may appere—lxiij *li* xiiij *s* iij *d.* Wherof is deducted Abated & Allowed for dyuerse & Sonndre prouysions of horse, Catall, hogges, pecockes, & other necessaries by her bought for the Storing of the same dayre, with dyuerse costes expences & wages of seruauntes of the same dayree this present yere As by the same boke of parcelles apon this accompt examyned it doth appere xxix *li* v *s* iiij *d.* And so remayneth in Charge this yere clere xxxiiij *li* viij *s* xj *d.*

Somme of the hoole Receipt Aforeseid } $\overset{xx}{\text{iiij}}$ iij *li* vj *s* ij *d*

Of the which Theseid Celeresse hath Paied to Robert Widmerpole and to others for dyuerse and Sonndre Salte stores, That is to wytte for cc dry lynges—xij *li* vj *s* viij *d*, for vij^{c} di dry haberden—xix *li*, for c of Iseland fische—xxxviij *s*, for one Barrell of Salte Samond xxxj *s.* viij *d*, for one Barrell of Hering xiiij *s* iiij *d*, for a Caade of Redde Hering —vij *s*, for ccccxx^{lb} of Stubbe Eeles—lxx *s.*, for one Barrell of Honye —xxv *s*, For the Portage of theseid Stuff—xx *d*, In all as by theseid Boke of parcelles apon this Accompte examyned it may appere xl *li* xiiij *s* iiij *d*

Salte Store

Spices & fruyttes

Also the seid Celeresse hath paied for dyuerse sortes of Spices & fruyttes bought for the vse of the house this yere, That is to sey for vij^{c} xlix lb. iij *quarter* Suger, vij *li* xviij *s.* ix *d.* Nutmygges xviij lb—xxxvj *s.* Almondes v^{c}—cij *s.* Corans xlij lb & Gynger j lb—xiiij *s* iij *d.* Isonglas c lb —xiiij *d.* Peper vj lb—xiij *s.* Synamon j lb—v *s* iiij *d.* Gloves j lb—iiij *s.* viij *d.* Maces iiij lb—xviij *s* viij *d.* Figge

doodes v, Topnettes ij lb—xj *s* ix *d*. Greate reasons iiij peces vj^{c} di xlj lb—iiij *li* ix *s*. v *d*. Pruwnes iiij^{xx} x lb—viii *s* ix *d*. Safron ij lb—xxxvj *s*. Rise iij *quarters*—x *s*. In all as by theseid Boke of *parcelles* apon this Accompte examyned it may appere xxv *li* ix *s*. ix *d*.

Also theseid Celeresse hath paied for certen necessaryes by her *provided* and bought, *with* dyuerse foreyn Paymentes concernyng her office, That is to wytte for iiij^{s} iiij^{xx} vj elles iij *quarter* of Canvas & vandelas at dyuerse Prices the ell —x *li*. ix *s* j *d*, lokeram xij elles—vj *s*. vj *d*. Coverlettes ij —xvj *s*. Sede for the Garden xviij *d*. holand cloth viij elles —viij *s* vj *d*. heere j pece—vj *s* viij *d*. Sacke cloth j pece—

Foreyn Paymentes

xx *s*. Bultell cloth j pece—ij *s* viij *d*. Strayner cloth j pece —iiij *s* iiij *d*. Stone cruces cxx—v *s*. Candill rushes—xx *d*. Cord—ij *d*. Bote huyre—iiij *d*. Expences at london—vj *d*. Reward to the *seruauntes* at Cristemas *with* their Aprons—xx *s*. Reward to the Clerke of the kechyn—xiij *s* iiij *d*. Reward to the Baily of the husbandry—vj *s* viij *d*. Reward to the keper of the Covent Garden—vj *s* viij *d*. Reward to the Cookes At dyuerse tymes—xiij *s* iiij *d*. In all as by theseid foreñ boke of *parcelles* apon this accompte examyned it may appere xvij *li* ij *s* xj *d*.

Somme of all the Paymentes
Costes & charges aforeseid iiij^{xx} iij*li* vij *s*
And So the Allowaunces excedith The Somme of charge aforeseid x *d*[1]

Catall	Remaynyng at the dayree	Bulles ij keen xx Oxen vj heyfers iiij wayners v	xxxvij
Shepe	Remaynyng at the dayree to the fold	Wedders Ewes lambes	cxxij
Swyne	Remaynyng at the Dayree	Boores vj sowes xij hogges xxv wayners xxj	lxiiij

[State Papers, Sion Monast. Accts., 28 & 29 Hen. VIII. T. G. 18.232.]

In association with these details respecting the office of the Cellaress it is interesting to find that the diet of the sisters, although adapted to the religious life which they professed, was of a sensible

[1] The money signs *li s d*, though not expansions of contractions, are printed in italics in these two extracts for the sake of clearness.

kind, such as would keep them in good health and strength for their by no means light occupation.[1]

The arrangement of the sisters' meals was that of a high table and side tables, such as were then and long after common in the houses of the bishops and great houses in the country, and such as may still be observed in colleges and public schools. They were waited on by servitors or lay-sisters, and there was evident care and refinement about the arrangement of meals such as was befitting for those who had not ceased to be ladies when they had become nuns or sisters. The Cellaress was ordered to provide every day both for the brethren and sisters "two manner of potages, or els at leste for one gode, and that is best of alle. If ther be two, the tone may be sewe of flesche or of fysche, after the day is, and the tother of wortes or herbes, or of any other thing that groweth of the yearthe, holsom to the body, as whete, ryse, otemele, peson, and suche other." The servitors were each of them to bear "in euery hande a messe of eche" of these soups "that euery suster may chese that most pleseth her." In the same manner the Cellaress was to "ordeyn for two sundry metes, of flesche and of fysche, one fresche, another powdred, boyled, or rosted, or other wyse dyghte after her discrecion, and after the day, tyme, and nede requyreth, as the market and purse wyll stretche." The ordinary allowance, or "prebend," was a "pounde of brede, welle weyed, with a potel of ale, and a messe of mete;" and it was ordered that the servitors "schal brynge in the prebende honestly before ther brestes, two messe togyder and no mo, begynnynge withe the eldeste on euery syde, after the priores." On fish days white meats were also permitted, and once a week at the least the sisters and brethren were to be served with new bread, but this was to be on days when only water was allowed to be drunk. In addition to the prebend there was also to be sufficient meat to go round again for a "pittance" as far as it would. "For supper sche schal ordeyn for some lytel sowpyng, and for fysche and whyte mete, or for any other thynge suffred by the rewle, lyghte of dygestyon,

[1] Any person who has been accustomed to take part daily in a constant round of choral services will know by experience that the effort and labour both for mind and body is very considerable.

equyualente, and as gode to the bodyle helthe, after the discrecion of the souereynes, *that the seruauntes of God may strongly contynewe in hys servyse.* On water dayes sche schal ordeyne for bonnes or newe brede, water grewel, albreys, and for two maner of froytes at leste yf it may be, that is to say, apples, peres, or nuttes, plummes, chiryes, benes, peson, or any suche other, and thys in competent mesure, rosted or sothen, or other wyse dyghte to the bodyly helthe. And sche must se that the water be sothen with browne brede in maner of a tysan, or with barley brede, *for coldenes and feblenes of nature, more thys dayes than in dayes passed regnynge.*" [Rule, ch. lij, lvj.]

While meals were going on the "legister" went to "the redyng place" to "rede distynctly & openly that al may understonde it . . . suche mater as the abbes or chauntres assignethe, to the edyfyeng of sowles," and once a week she was to read the Rules of Saint Saviour and Saint Austin with part of these additions. In the short Treatise on Reading contained in the Mirror the author gives some most sensible advice to the sisters as to care in carrying out the duty of "legister," so that they may perform well the not easy task of reading aloud to their own satisfaction and that of their hearers. [Rule, ch. l.; Mirr. p. 65.] A similar reading "of some spyrytuall matter of gostly edyfycacion" was to take place in the chapter house, under the name of "Collation," every night before compline: this practice being adopted from the Rule of St Benedict [cap. xlvj], as were many others. [Rule, ch. xxiv.; Mirr. 165.]

The ordinary practice of the house was to keep silence except at specified times. "In the chirche, quyer, freytour, cloyster, dortour, and in the howse of secret nede, silence is euer to be kepte. . . . . Also silence after some convenience is to be kept in the lybrary, whyls any suster is there alone in recordyng of her redynge, also in the waschyng howse in tyme of waschynge, but yf it be in a stylle voyce for thynges necessary to be spoken, or for to be asked or had." And when during the time and in the place of silence it was necessary to make any communication, "this schal be done by sygnes and not by wordes, yf it may not be expressed with any usual sygne." [Rule, ch. xiv.] A curious "table of signs used during the hours

of silence by the sisters and brethren in the monastery of Syon" was drawn up by Thomas Betsone, one of the brethren [Aung. p. 405]; but a much larger one is to be found in Martene's great work on Monastic Rites [Martene, *De Antiq. Monach. Rit.* v. 18. *De locutione per signa.*]. It must however have been provocative of anything but silence when a sister who wished to ask for an apple had to follow such a direction as "Pvt thy thumbe in thy fiste, and close thy hand, and meue afore the to and fro;" or when Incense was wanted, "Put thy two fyngers vnto thy two nose thirles;" or for milk, "Draw thy left litle fynger in maner of mylkyng;" or for mustard, "Hold thy nose in the vppere part of thy righte fiste and rubbe it;" or for salt, "Philippe with thy right thombe and his forefynger ouere the left thombe;" or for wine, "Meue thy fore fynger vp and downe vpon the ende of thy thombe afore thy eghe." However, it was particularly enjoined that there should be as little of this finger talk by signs as possible, for "it is neuer leful to use them witheoute some reson and profitable nede, ffor ofte tyme more hurtethe an euel sygne than an euel worde, and more offence it may be to God." [Rule, ch. xiv.]

The general superintendence of the sisters was placed in the hands of the Prioress (whose appointment was permanent) and four assistants called "Serches," to whom "it belongethe to haue a good eye aboute, and to serche diligently yf the sustres behaue them religiously in euery place, and in al tymes and sesons, and how reguler obseruaunces, the order, and silence is kepte, and to proclame suche in the chapter as they fynde culpable of any defaute. . . . . Thes therfor owe to be as veray myrrours of gode ensample and religious behauyng to other," &c. [Rule, ch. lv.]

But when we come to look into the defaults here spoken of, and the punishment, penances, and discipline with which they were visited, a dark and disagreeable aspect of conventual life is brought into view, which offers a strong contrast to the wise and sensible and apparently happy life indicated by all other parts of the Rule. The possible misdoings of the sisters are classified into "lyght defautes," "greuous defautes," "more greuous defautes," and "most greuous defautes." The light faults are such as being late at service, break-

ing silence, being negligent at duties, tearing clothes, want of cleanliness in person or in change of linen, looking into the brothers' choir during Divine Service, &c. The penance for such faults was to repeat the penitential or the passion psalms, or say the common litany, "or some other thyng acordyng therto, after the discrecion of the presydente." But if such light faults were wilfully concealed, the culprit was liable to a "discipline," which was neither more nor less than a good flogging on the bare shoulders, kept up while the sufferer cried "Mea culpa, I wylle amende," until the Abbess said, "It suffyseth." "Grievous faults" were such as really deserved censure, such as breaking the rule, interfering with the discipline of the house, or doing something which could not be excused on the ground of carelessness or thoughtlessness. For these a discipline was enjoined, or two disciplines, and at least two days' silence if they were wilfully concealed or not acknowledged. "More grievous faults" were sins, and "most grievous faults" were sins of a very heinous kind. For these, frequent disciplines and imprisonment were enjoined, and if ever the crimes were committed there cannot be a doubt that they deserved severe punishment. [Rule, ch. ij—vij.]

But a careful consideration of this code of "defaultes" and their penalties leads to the conclusion that it was intended as an exhaustive list of *possible* crimes, and that it offers no ground for believing that the Sisters of Sion were ever guilty of them, or ever incurred the severer punishments enjoined in connection with them.

At the same time, also, the "discipline" was either not so much thought of by those who endured it as it would be by modern ladies, or it was administered more in the nature of a formal act than to cause actual suffering; for the sisters administered it to each other regularly every Friday, apparently with great satisfaction to their consciences and refreshment to their spirits, it being only intermitted in cold weather, or when the Abbess thought there was any other reasonable cause. [Rule, ch. xxiij.] Such spiritual amusements of those who live a cloistered life must not be criticized too closely by those whose life moves in a less narrow circle.

§ 4. THE SERVICES OF SION MONASTERY WHICH ARE ILLUSTRATED BY THE MIRROR.

A LARGE portion of the time of the community was spent in the services of the chapel, in which two Masses at least were celebrated every day (one at the High Altar, and the other at our Lady's Altar), and in which the ordinary daily services of the Church of England, the "Sarum Hours after the common use of the chyrche" [p. 24], were sung by the brethren, and the Hours of the Blessed Virgin according to the use of Sion, as illustrated and explained in the Mirror, by the sisters. At both the Masses some of the sisters at least, and perhaps most of them, were always present, and they sang some portions, such as the Gradale; but they took no part, of course, in the service at the altar, for, as the Additions to the Rule say, "The obseruaunces at the autyrs longeth to the brethren and not to the sustres" [Rule, ch. xxij.]. At the Hours of the Virgin all the sisters were ordinarily present, although exceptional absence, from sickness and necessary occupation, was allowed and provided for by the Rule. [Cf. Mirror, p. 28.] There were thus nine chapel services in the day for the sisters to attend; namely, Mattins and Lauds, Prime, the two Masses, Tierce, Sext, None, Evensong, and Compline. [Mirr. pp. 15, 122; Rule, ch. xx. xxij.] To these were added occasional Processions on Festival Days. [Rule, ch. xxix.]

The sisters were organized for the chapel services much in the same manner as the canons and choir of a cathedral church; the Abbess being, however, so far in an exceptional position that while she was required to "execute the seruyse" in all principal feasts, she might "syng any thing at euensonge, matens, and masse, whan sche felethe herselfe disposed." [Rule, ch. xlv.]

The quire was composed of the younger sisters, who were called "song-sisters," some of whom were but girls and under the tuition of the convent mistress. They are specially enjoined to shew respect to the elder sisters, to make way for them in the passages, and to help them in carrying heavy books or other burdens. [Rule, ch. xlvij.] They and all who took part in the chapel services were under the orders of the "Chauntress," or, in her absence, of the

"Sub-chauntress," both of whom were required "to be cunnyng and perfyte in redyng and syngynge, hauynge experience of the ordinal and makyng of the table for the quyer, with habilite of voyce." It was the duty of these lady precentors "to haue besy attendance aboute dyuyne seruyse that al thynge be done in goode rewle, and that nothyng be omytted thoroughe her negligence or of any other to her power. Also to sette the songe euen and mensurably, neyther to hyghe nor to lowe, neyther to faste nor to slowe, but sadly and deuoutly after the solennyte of the feste or day, and after the lenghte of bothe seruyses of sustres and brethern, and after the disposicion of ther brestes: ffor to synge so hyghe oo day, that they may nomore, or to longe and lowe that they enwery and brynge a slepe bothe themself and ther herers, thys wantethe discrecion and doctryne of our Lord, whiche techethe in hys holy rewle that al thynge scholde be done resonably." [Cf. Mirr. pp. 56—59.] It was also "her parte to se that the quyer be euen on euery syde in nowmber, voyce, and kunnyng, by kallyng ouer from oo syde to another as nede is .... to entune to the abbes softly alle the antems that sche is to begyn in double festes and other," to keep the register and the martiloge, to read the obite, to keep the music books in good order, "and to se that they be corrected, & made of one accorde." [Rule, ch. xlv.] It was the duty of the Chauntress also to make a table of the services for the ensuing week every Friday, "and sette it in suche a place of the quyer that alle the sustres may loke ther up on and se what they shall do. Hauynge a besy attendance that no sustres be tabled to any thynge but suche as haue habilite and sufficience to kepe it in euery place in redyng and syngynge wyke by wyke as they be in order after their profession." [Rule, ch. xxvj.] "Every other wyke the quyer schal vary, so that it be on the abbesse syde oo wyke and on the prioress' syde another wyke, begynnynge euermore the saturday at euensonge" [Rule, ch. xlvj.]: the stall of the Abbess being "in the entres of the quyer on the ryghte syde at the weste ende," that of the Prioress on the left side, and the other sisters standing in order of seniority on the two sides of the quire "not al the weke yet togyder, but so egaly departed that eche syde be lyke in byggeness of voyce and kunnyng. But at

our Lady Masse the abbess and priores and elder sustres may stonde at este ende, and the younger sustres after them;" and in all principal feasts the service was always to begin on the right side, that of the Abbess. [Rule, ch. xlvj, xlv.]

The sister who was responsible for saying the service was appointed by the Chauntress week by week, and was hence called the "Ebdomary;" two others were also appointed as "Rectors" or "Beginners," who intoned all hymns, psalms, anthems, &c., from their stalls at the Hours, but stood in the midst of the choir, looking eastward during Mass. [Rule, ch. xlvj.]

The services of the sisters and of the brothers being said under the same roof though in different choirs, they could not be said at the same time, and it was accordingly arranged that the sisters' services should never begin until those of the brothers were ended, elaborate symbolical reasons being given for this custom in the Mirror [page 24]. Towards the conclusion of the brothers' service all the sisters were to be in their places, and then "the abbes or priores in her absence, or els the ebdomodary in bothe ther absence, schal make the terminacion, smytyng her ryghte hande upon the deske or a boke not ouer harde, but in suche a mene as al the quyer may here it. At the whyche sygne al the quyer schal knele downe and stylly say one *pater noster*, one *ave maria*, and oo crede, eche by themselfe alone." On her making another similar sign all were to rise, turn to the east, incline towards the altar, make the sign of the Cross, and so begin the service. [Rule, ch. xix.; Mirr. pp. 73, 80.] When the sisters had ended their Mattins, the brothers were to begin their Prime, and thus an almost continuous offering of prayer and praise must have been kept up in the chapel, from shortly before day-dawn until bed-time.

In addition to the Hours and Masses thus said in the chapel there were two touching ceremonies observed every day, one at midday, the other at sunset.

The first of these ceremonies was that of singing the "De Profundis" at an open grave. "Ye haue in the monastery a beer & a graue to be contynually in your syghte. The beer in mynde of dethe & the graue in mynde of the laste dome when all bodyes

shall aryse out of theyre graues" [Mirr. p. 142]. To this graue the whole Convent wended its way after Tierce. "The hour of teer ended thei schal make their inclynacions, and go in procession wyse to the graue, two and two togyder the youngest before. And the abbes or priores, or president in her absence, stondyng at the graue, and eldest sustres next unto her on euery syde, sche schal withe two fyngres take oute a lytel erthe, begynnyng thys psalme *De profundis*, her own syde sayng with her, & the tother syde answeryng face to face, and so enclynyng at *Gloria Patri*, and whyle the abbes saythe the collecte *Domine sancte Pater* withe *In nomine Patris*. After thys the abbes schal say *Benedicite*. The couente schal answer *Dominus*. And than the chauntres schal rede the obites if ther be any in the martiloge on the morne: which redde the abbes schal say thus *Anima ejus*, or *animæ eorum* or *earum, et animæ omnium fidelium defunctorum, per misericordiam Ihesu Christi in pace requiescant*. The couente schal answer *Amen*, and than silence is lowsed,". &c. [Rule, ch. xx.]

The other ceremony was that of the "Indulgete," which took place just before Evensong when the Convent was assembled in the chapel, and none were allowed to absent themselves from this without some important reason. "Alle stondyng up quyer to quyer, the ryghte syde schal fyrst enclyne profoundly to the tother saynge *Aue Maria* and *Indulgete nobis*. Forgyue us for god and for hys moste mercyfull mother Mary yf we haue offended you with worde, or dede, sygne or token, for yf eny trespace be in you agenste vs wyth moste full wylle and harte we forgiue yt. And in the mene tyme the lefte syde stondynge up righte schal geve deuoute audience to the ryghte side and so muste the ryghte syde do afterwarde to the lefte." [Rule, ch. xxiv.; Mirr. p. 151.] After which said and done the service of Evensong began.

Such is a slight sketch of the daily Offices of prayer and praise for which the community of Sion was founded, and by the regular and devout performance of which they faithfully carried out the object for which the Convent was established by Henry V. and other benefactors down to the moment when they were expelled from their temporal and spiritual home.

These Offices are extant in Latin in a beautiful little volume (sadly cut down by two or three inches of margin), which is preserved in the Bodleian Library, under the title, "Ordo servicii sororum ordinis Sancti Salvatoris, traditus ex præcepto . . . Birgittæ . . . per Petrum Olavi, confessorem ipsius Birgittæ." [Rawl. MS. C. 781.] This MS. appears to be contemporary with the foundation of the monastery. The Offices are also contained in a volume entitled "Breviarium cum Officiis in Conventu Monialium de Syon," which is preserved in the Cottonian collection of the British Museum [Cott. MS. App. xiv]. This is of much later date than the other, having a note at folio 56 which states that it was written for Elizabeth Edwarde, "professed inne Syon," who was a sister in 1518.

It was also to render these services intelligible to those of the sisters of Sion who were unable to read Latin that the author of the Mirror of our Lady translated them into English and explained them; and it is an interesting fact that this tendency towards vernacular services shewed itself even in a conventual house so early as the middle of the fifteenth century. Vernacular Prymers of a still earlier date are indeed in existence, but the translations given in the Mirror are quite independent of these, and shew that the tendency was a spreading one. As the subject is one of great interest and importance, some of those translated portions of the Ancient Offices which are reproduced in the Book of Common Prayer are here collected together out of the pages of the Mirror through which they are scattered, and they will be seen to have been among the number of those early efforts of good men which paved the way for the vernacular devotional system of the Church of England.[1]

[*Privately*]

Our father, That art in heavens, Thy name be hallowed, Thy kingdom may come, So be thy will done in earth, as it is in heaven, Give us this day our daily bread, And forgive us our trespasses, as we forgive our trespassors, And lead us not in temptation, But deliver us from evil. Amen.

[1] These portions are printed in modern spelling to shew the analogy with Prayer Book language more clearly. The original spelling will be found in the pages of the Mirror.

Hail, Mary, full of grace, The Lord is with thee, Blessed be thou in all women and above all women, and blessed be Jesu, the fruit of thy womb. Amen.

✠

[*Openly*]

Hail, Mary, full of grace, Our Lord is with thee, Blessed be thou above all women, and blessed be Jesu, the fruit of thy womb.

Lord, thou shalt open my lips.

And my mouth shall shew thy praisings.

God, take heed unto my help.

Lord, haste thee to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, and now and always, and without end. Amen.

Alleluia.

[*From LXX to Easter*, Lord, praising be to thee, King of endless bliss.]

Worship we with meek and ready souls God three in one. And praise we busily and intently the Virgin Mother with joyful hearts.

Come ye, Joy we outward with all the service of our bodies in our Lord, joy we in God our Saviour. Occupy we his face before in confession: and joyfully sing we to him in psalms.

For God is a great Lord, and a great King above all lords. For the same Lord shall not forsake nor cast out from him his people: for in his hand and power are all the countries of earth, and the highness and deepness of mountains he beholdeth.

For the sea is his, and he made it, and the dry earth his hands have grounded. Come ye, and worship we, and fall down before God; weep we before the Lord that made us. For he is our Lord God, for we are his people, and the sheep of his pasture.

If ye hear his voice this day, hard not your hearts, as they did, provoking me to wrath in desert, where your fathers tempted me, and proved and saw my works.

Forty years together was I nigh to this generation. But I said always, They err in heart, For they knew not my ways. To whom I swore in my wrath, They shall never enter into my rest.

Glory . . .

The Hymn.

Psalms with Antiphons.

Vers. O Queen of heavens, incline thine ear to us: to whom the Lord of lords inclined himself for us.

Our Father . . .

Absolution.

Resp. Almighty Father, piteous and merciful Lord, by prayers and merits of the most holy Mother of God and Virgin Mary, and of all his saints, may save us and defend us. Amen.

Reader. Lord, bid me say well.

The Virgin most acceptable to the high Trinity might defend us with her most worthy prayer. Amen.

The Lessons, with Responses.

Te Deum Laudamus.

We praise thee, God, we knowledge thee Lord.

And all the earth worshippeth thee: endless Father.

All angels sing to thee: heavens and all powers sing to thee.

Cherubin and Seraphin, sing to thee with one voice that never ceaseth.

Holy, Holy, Holy, Lord God of hosts.

Heavens and earth are full of the glory of thy Majesty.

The glorious company of the Apostles praise thee.

The praisable number of Prophets praise thee.

The fair host of Martyrs that are washed white and fair in their own blood praise thee.

Holy Church knowledgeth thee, and praiseth thee throughout all the world.

Father of great and unmeasurable majesty.

Thy very and worshipful and only Son.

And the Comforter, the Holy Ghost.

Thou, Christ, art King of bliss.

Thou art the endless Son of the Father.

When thou shouldest take upon thee mankind for tne deliverance of man, thou horydest not the Virgin's womb.

Thou overcame the torment of death and opened the kingdom of heaven to them that believe.

Thou sittest on God's right hand in the glory of the Father.

We believe that thou art the Judge that shall come.

Therefore we pray thee: help thy servants, whom thou hast bought with thy precious blood.

Make thy servants to be rewarded in endless bliss with thy saints.

Lord, make thy people safe, and bless thine heritage.

Govern them here by grace, and enhance them into bliss without end.

And we praise thy Name from time to time, unto the end of the world, and after without end.

Lord, vouchsafe to keep us this day without sin.

Have mercy on us, Lord, have mercy on us.

And thy mercy mote be upon us, as we have trusted in thee.

In thee, Lord, I have trusted, that I be not confounded without end.

Benedictus.

Blessed be the Lord God of Israel, for he hath visited and made the redemption of his people.

And he hath set up an horn of health to us in the house of David his child.

As he hath said by the mouth of his holy prophets that are from the beginning of the world.

Health of our enemies and out of the power of all that have hated us.

For to do mercy with our fathers and to have mind on his holy testament.

The oath that he sware to our father Abraham to give himself to us.

That we, so delivered out of the power of our enemies, serve him without dread of our enemies.

In holiness of soul and of conscience inward, and in righteousness of word and deed outward, all our days while we live.

And thou, Child, shalt be called the Prophet of him that is highest: for thou shalt go before the face of the Lord to make ready his ways.

To give knowledge of health to his people in forgiveness of their sins.

By the bowels of mercy of our God wherein he hath visited us springing from on high.

To give light to them that sit in darkness, and to them that sit in the shadow of death, and to dress our feet into the way of peace.

Magnificat.

My soul praiseth the Lord, and my spirit hath joyed in my Saviour.

For he hath beholden the meekness of his handmaiden.

Lo, for that from henceforth all generations shall call me blessed.

For he that is mighty hath done great things to me, and his Name is holy.

And his mercy is from kindred unto kindreds to them that dread him.

He hath done power in his arm, he hath dispersed the proud in the will of their hearts.

He hath put down the mighty from the seat, and he hath lift up the meek.

He hath filled the hungry with goods, and the rich he hath left void.

He hath taken Israel his child, he hath mind of his mercy: as he hath said to our fathers, to Abraham and to seed unto the end of the world.

Nunc dimittis.

Now, Lord, thou leavest thy servant in peace after thy word.

For mine eye hath seen thy Saviour.

Whom thou hast made ready before the face of all people.

Light to the lightening of the heathen people, and glory of thy people Israel.

The Nicene Creed.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesu Christ, the only begotten Son of God, born of the Father before all worlds, God of God, Light of Light, very God of very God, Begotten, and not made, and of one substance with the Father: by whom all things are made, Which for us men and women, and for our health, came down from heavens: And he was incarnate of the Holy Ghost of the Virgin Mary, And he is made man. He was crucified also for us under Pontius Pilate, suffered passion and was buried. And he arose the third day after scriptures, And he ascended in heaven, and sitteth on the Father's right hand. And he shall come again with glory to deem the quick and the dead: of whose kingdom shall be none end.

And I believe in the Holy Ghost, Lord, and Quickener, Which proceedeth of the Father and of the Son, which is worshipped and glorified together with the Father and with the Son, Which hath spoke by the prophets. And I believe one holy, common, and Apostolic Church. I knowledge one Baptism for the remission of sins, And I abide the resurrection of the dead, And I abide the life of the world to come. Amen.

Gloria in Excelsis.

Glory be to God on high, and peace in earth to men of good will. We praise thee, we bless thee, we worship thee, we glorify thee, we thank thee for thy great glory, Lord God, heavenly King, God, Father Almighty.

Lord, only Son, Jesus Christ. Lord God, Lamb of God, Son of the Father, that doest away the sins of the world, have mercy upon us. Thou that doest away the sins of the world, receive our prayer, Thou that sittest on the right side of the Father, have mercy on us.

For thou only art holy, Thou only art Lord, Thou only art highest, Jesu Christ to the Holy Ghost in glory of God the Father. Amen.

To these specimens of translated Versicles, Hymns, and Creeds, may be added one or two of vernacular rubrics also prepared for the sisters of Sion. For in the library of St John's College, Oxford [MS. 167], a very interesting relic of the monastery is to be found, in the form of a Processionale with English rubrics. It is written on 115 leaves of thick but fine vellum, and in a hand belonging to the middle of the fourteenth century. It is singular that the Mirror makes no mention whatever of this. The Litany of this Processionale contains an unusual number of Invocations, and the names of several additional saints are inserted on slips of a rather later

date. But its chief peculiarity is that the rubrics are all in English, of which the following are specimens :—

"vppon ester daye at procession two susters. the two chauntresses or two othyr that the cheef chauntresse assignyth schal in the myddes of the quere bygynne thys prose *Salue feste dies* and ther stondyng stil schal synge the sayd use unto the ende whiche uerse the quer than first goynge forthe and not afor shal repete. the too susters that bygan goynge in the middys of the procession. and than two aloon schal syng euery verse of the psalme, and rest at euery verse eende. and the quere schall at euery verse eende repete the first verse *Salue festa dies* and this forme is to be kept when eny psalme of *Salue festa dies*. is haad at procession." [*fol.* 15.]

On folio 22 the rubric enjoins as follows :—

"And it is to wytte that all antems and responses in thees saide .iiij. processions ar to be gon and songe in like wyse as is expressed in thees forsaide antems and respondes."

and immediately afterwards is the title of

"Thre antems for rayne yf nede be and els not. and but oon uppon oo day." On fol. 24, "Two antems for dry weddyr when neede asketh and els not and but oon uppon oo day."

These anthems are very short, with the Responds "Save me, O God, for the waters are come in even unto my soul," and "Gloria Patri," for the first; and "Hear me, O Lord, and because thy mercy is great, look upon me," and "Gloria Patri," for the second. Then follow two others, entitled "In tyme of batel and in tyme of pestilens soo of othyr greet deth," and "ffor the holy londe."

Lastly, we may mention the "Martilogium" which was used in the refectory daily at Sion. The original Latin copy was formerly preserved in the Library at Alton Towers, and was purchased from the executors of the late Earl of Shrewsbury on February 13, 1858. It is a fine folio MS. on vellum [Add. MS. 22,285], protected with a loose sheepskin cover, and contains 192 leaves. The first few of these are filled with historical memoranda connected with the Monastery: on folio 13 is described the mode in which the Martiloge is to be read on every day of the week after "De Profundis," Good Friday, Easter Eve, and Whitsunday being excepted. After this there are short accounts of the saints and a kalendar, in which

the obits of the sisters and of a few other persons were entered. At the foot of each page of the kalendar are written many extracts from devotional authors.

This volume was translated for the sisters by Richard Whytford, and printed by Wynkyn de Worde in 1526. Whytford's own death is entered in the large MS. Martiloge on September 16th, but without naming the year in which it occurred.[1]

[1] "¶ The Martiloge in Englysshe after the use of the chirche of Salisbury / & as it is redde in Syon / with addicyons." [Br. Mus. $\frac{C.\,28.\,c.}{4}$] The title page is the same which was used for the Mirror of our Lady, but without the border. The Colophon is "¶ Deo gratias. ¶ Pray for the wretche of syon your moost unworthy broder Rycharde Whytforde. ¶ Thus endeth the Martiloge with the Addicyons Imprynted at London in Fletestrete at the sygne of the sonne / by Wynkyn de Worde. The yere of our lorde god .M.CCCCC .xxvj. the .xv. daye of February." There is a short preface in which Whytford gives as his own reason for affixing his name to his books (which were many) that other devotional books had been published anonymously and carried less authority than they ought to do, on that account. He may be referring to the Orchard of Sion and the Mirror of our Lady, though the latter was not *printed* until 1530. The engraved title of the Martiloge in English was used also in Pynson's Life of St Bridget, 1516, and in our Lady's Mirror.

¶ Here begynneth the lyfe of seynt Birgette.

SEynt Birget was of the stok and lynage of the noble kyngs of Gothis of the kyngdome of Swecia / hir Faders name was Byrgerus and hir moders name was Sighryd / On a tyme as hir grauntmoder was walkynge with hir seruaunts by the Monastery of Shoo one of ye Nonnes of the sayd monastery byholdynge hir beaute & apparell in maner despysed hir for the great pryde that she adiuged to be in hir. And in the nyght followynge there appered vnto the sayd Nonne a certeyne persone of a meruaylous beaute / whiche as it had ben with an angrye countenaunce sayd unto hir why hast thou bakbyten my handemayde adiugynge hir to be proude whiche is nat trewe / I shall make a doughter to come of her progeny with whom I shall do great dedys in the worlde and I shall give her so great grace that all people shall meruayle / After whan seynt Birget was in hir moders wombe / it happenyd hir moder for dyuerse causes to take the see / where hir shyp with moche people were drowned with a sodeyn tempest / and she was brought saue to the land. And in the nyght folowyng a persone appered vnto hir with shynynge apparell / And sayd thou art sauyd for the childe that thou haste in thy body norysshe it / therfore with the charyte of god / for it is gyuen to the of the especyall goodnes of almyghty god. And after whenne that blessyd childe was newly borne a preest / which was curate of a Churche therby and was after Bysshop of Aboens a man of good / and blessyd lyuynge as he was in his prayers sawe a bryght shynynge clowde and in the clowde a virgyne hauynge a boke in hir hande / and a voyce sayde vnto hym Byrgerus hathe a doughter borne / whose meruaylous voyce shalbe harde thorugh all the worlde / whiche shalbe a voyce of gladnes and helth in the tabernacles of ryghtwyse men / Fro the tyme of the byrth of this blessyd childe vnto the ende of thre yeres she was in maner as thoughe she had hadde no tonge and as she shuld neuer haue spoken / but sodeynly agaynst the comon course of children nat stuttynge lyke the maner of other children that begynne to speke / she speke complete and full wordes of suche thynges as she harde / and sawe in hir tendre youth she was neuer ydell fro doynge some good werkes / And when she was of the age of seuen yeres she sawe nygh vnto hir bed an Aulter and vpon the aulter she sawe our Lady syttynge in bryght clothynge hauynge in hir hande a precyous

crowne whiche sayd vnto hir Birget / wylt thou nat haue this crowne and she with mylde countenaunce assentyng to our Lady put it vpon hir hedde / wherby she felte in maner as though a cerkyll of a crowne had gyrde hir faste aboute the hedde and furth with the vysyon vanysshed awaye / whiche she neuer after coulde forgette. In the .x. yere of hir age / whenne she on a tyme had harde in a Sermon of the passyon of our lorde the same nyght our lorde appered vnto hir lyke as he hadde ben the same houre newly Crucyfyed / and sayd vnto hyr loo Birget howe I am woundyd / and she thynkynge that it hadde ben newly done sayde / O lorde who hathe done thus to the / & our lorde answeryd & sayd they that do contempne me / and forgette my charyte they do this to me. And fro that daye euer after she hadde suche affeccyon to the Passyon of oure Lorde that she syldome refreyned hir from wepynge whenne she remembred it seruynge our lorde as the Appostell techyth with mekenes and terys. And aboute the .xii. yere of hir age hir Awnte wente on a nyght vnto the bedde of the holy virgyne Seynt Byrgette / where she founde Seynt Birget out of hir bedde knelynge all nakyd and she somwhat suspectynge the lyghtnesse of the virgyn commaundyd a rod to be brought vnto hir / and as soone as she layde it vpon the backe of the virgyn to haue betyn hir therwith *the* rod breke all in small pecys / wherupon hyr Aunte merueylyng greatly sayd vnto hir Birget / what hast thou done. hath nat some women taught the some fals prayers / and she wepyng answeryd and sayd no Lady but I rose out of my bed to laude and prayse hym that is euer wonte to helpe me to whom the lady sayd. who is that / The virgyne sayd our lorde Crucyfyed that I sawe of late. And from that daye furth hir moder in lawe honoured hir and louyd hir more feruently then she was wont to do. As seynt Byrget was playinge with Maydens of lyke age to hyr / The deuyll appered vnto hir hauynge a hondreth handes and fete moste fowle & lothsome to beholde / of which syght she beynge merueylously aferde went streyght and commytted hir to the Crucyfyx wher the deuyll eftsones apperyd & sayd I haue no power to do any thynge to the / but the crucyfix suffer me to do it / and therupon he vanysshed awaye. And so our lorde delyuered hir from that daunger / & when she was .xiii. yeres of age though she entendyd by great feruent desyre to haue lyued all hir lyfe in virginite / neuertheless as well by the puruyaunce of almyghty god / as by the counceyll of hyr Fader she was maryed to a noble yonge knyght called Ulpho de Ulphasume prynce of Neryce of the age of .xviii yeres otherwyse called Ulpho Gudhmarson / whiche also was a virgyn / And by the space of .ii. yeres after they were maryed they lyued togyder clene virgynes. And after with deuoute prayers made to almyghty god / *that* in the acte of matrymony he wolde kepe theym without offence / and that it wolde please hym to sende theym yssue to his pleasur they had .viii. Childrene / that is to say .iiii. sones & .iiii doughters. The names of *the* sones were these Charles / Birgerus / Benedictus / and Gudmarus. And the names of the .iiii. doughters be thyse Merita / Katerina /

Iugeburgys / and Cecilia / Charles the eldest sone of seynt Byrget was a noble knyght and went with his moder in pylgremage towarde Iherusalem redy to haue ieoparde his lyfe for the recouerynge of the holy lande / and as he was goynge at napuls he dyed the .xii. day of Marche and in the day of the Ascencion of our lorde next folowyng his soule went to heuyn as it was shewyd to seynt Birgette by reuelacion as in the .vii. boke of hir reuelacions the .xiii. and .xiiii. chapter apperyth / And this noble knyght hadde a sone also that was called Charles / whiche after he had atteyned great connynge in Dyuynyte he left studye & the purpose that he had begon in and toke a wyfe / And on a tyme as he after *the* deth of seynt Birget was prayinge at hir tumbe she appered vnto hym holdynge as it had ben an Horologe of glasse in hir hande and sayd Charles seest thou howe nyghe this glasse hath renne his course / and he sayd ye lady I se it well & she sayd ayene so nyghe is the tyme of thy lyfe / and there is no more abydynge for the but as thou seest / But if thou haddyst ben obedyent to god thou shuldest haue lyued lenger then any other in my progenye / and thou shuldest haue ben Bysshop of Lyncopens and a notable pyler in the churche of god / Then he prayed hir that she wolde praye for hym & sayd he wolde gladly amende in all that he myght / And she sayd nay sone nay iugement is gyuen and the tyme is paste / and anone after he fell seke and therupon takynge all the sacraments of the churche he dyed and is buryed in *the* Monasterye of Watzstenes whiche seynt Birget in hir lyf founded and endowed it suffycyently for .lx. nonnes & .xxv. bretherne Byrgerus the secunde sone of seint Birget went with his moder to Iherusalem / and there he was made knyght and came with her agayne to Rome / And when seynt Birget was deed he and his suster Katheryne cunueyed the relikes & the bones of seynt Birget their moder to *the* sayd Monastery of Watzstenes in Swethyn. And after many great labours and expensys done by the sayd Byrgerus by the commaundement of our lorde aboute the sayd Monasterye of Watzstenes & for his moder the sayd Byrgerus chaunged this lyfe & as it is mekely to bylue toke the blessynge of god with his seynts in heuyn for the generacion of ryghtwysmen shalbe blessyd. Benedict the thirde sone of seynt Birgette was longe seke in the monastery of Albastra / wherfore seynt Birget wept tenderly & prayed deuoutly for hym thynkynge it had ben for the synnes of his Fader & moder / Then the deuyll appered vnto hir and sayd woman what menest thou with thy great wepynge so to feble thy syght all thy labour is in vayne trowest thou that thy terys can ascende in to heuyn. And anone our lorde cryste Ihesu was there present and sayd the sykenes of this childe is nat of the sterres nor for his synnes / ne yet for the synnes of his fader & moder / but it is of *the* condicion of his nature / & for his more rewarde heuyn / & where beforetyme he hathe be called Benedict he shalbe from hensforth called *the* sone of wepyng & of prayers & I shall shortly make an ende of his necessyte / & the .v. day after there was herde betwyx the bed where the childe laye & the walle as it had ben

the most swete songe of byrdes / and then the soule of the childe went from the body. Katheryne the seconde doughter of seynt Birget was maryed / & neuer thelesse she *with* hir husbande lyued in pure virginite / & after the deth of hir husbande she was alwayes *with* hir moder *seint* Birget / & lyued in the estate of wydowhod al hir lyfe. This blessyd virgyne Katheryne bycause she was feruent in deuocion & excellent in grauite of maners & fayre of body & lyued a blessyd lyfe to gyue other example of good lyuyng *the* moste honest woman of Rome loued to be in hir company. And when she was on a tyme desyred by *the* moste noble matrones of the Cytie of Rome to walke with them for recreacyon without the Walles of the Cytie as they walked here & there amonge many clusters of grapes. They desyred *that* the sayd blessyd virgyne Katheryn bycause she was of an Eligant stature wold gather them of the sayd grapes / & as she streched vp hir armes to *the* grapes it semyd as thoughe hir armes had ben apperelled *with* shynyng cloth of golde where in dede for very voluntary pouerte *that* she had chosen she had broken patchyd sleuys. & all *the* matrons meruayled *that* so meke a creature & deuoute person wold weer so precious apperell as it appered to them *that* she dyd nat / knowyng *that* it was the mystery & myracle of god *that* they sawe. The ryuer of tyber rose *with* so great power of wat*er* *that* it went ouer *the* bridge of Lateranence & *the* monastery of seynt Iames with many byldynges theraboute. Wherfore the Cytezens of Rome dredynge *the* destruction of the cyte went vnto *the* house of *the* seyd blessyd virgyn Katheryn praying hir *that* she wold go with them to the Ryuer to pray to our lord for *the* cyte / & she of mekenes reputyng hir self therto vnworthy desyred respyte. & when *the* cytezens sawe *that* by prayers they profyted nat somwhat with vyolence / neuerthelesse reuerently they ledde hir out of hir house vnto the watersyde. And loo a meruaylous thyng *the* olde myracle was reuyued for lyke as in the tyme of Iosue the water of fleme Iordane was stopped ayenst *the* natural course so at the entryng of the holy virgyn Katherin into *the* water of Tyber suche virtue yssued out of hir by *the* power of almyghty god *that* it restreyned *the* strength of *the* water so *that* it compelled *the* streme *with* a great swyftnes to go into *the* olde course wherof all men ioyed laudyng the great power of our lord shewyd in his blessyd virgyn seynt Katheryn. Iugeburgis the iii. doughter of seint birget / in hir youth was made a nonne in the Monastery of Rysaburga / where in shorte tyme after she yelded hir soule to almyghty god / And whenne hir moder knewe that she was deed with great Ioye she sayd O lorde Ihesu criste blessyd be thou that haste called hir to the or the worlde had bewrappyd hir with synne / and anone after seynt Birget was in hir oratory she fell vpon such great wepynge and sobbynge that all that were nygh to hir harde and sayd loo howe she wepyth for the deth of hir doughter. Then our lorde apperyd to hir & sayd woman why wepyst thou though I knowe all thynges / yet by thy wordes I wyll knowe / to whom she sayd O lorde I wepe nat for *that* my doughter is deed / but I am glad therof

for if she hadde lyued lenger she shuld haue had before *the* a greater accomptis but I wepe for this cause that I haue nat enformed hir after thy commaundements & bycause I haue gyuen hir examples of pryde. And I haue neclygently corrected hir when she hath offendyd / To whom our lorde answered and sayd euery moder that wepyth bycause hir doughter hath offendyd god and enformyth hir after hir best conscyence she is a very moder of charite and moder of terys and hir doughter is the doughter of god / for the moder. But that moder *that* Ioyeth of that / that hir doughter can behaue hir after the worlde nat carynge of hir lyuynge so that she may be exalted and honoured in the worlde she is no very moder / but a stepmoder / therfore for thy charyte and good wyll thy doughter by the nyghest waye shall goo vnto the kyngdome of heuyn / and at the Sepulture of the sayd gloryous virgyne Iugeburgis be done many great myracles. Cecily *the* fourth doughter of seynt Birget was the laste childe that euer she had and she is to be had in great honour moste specially for the synguler grace gyuen vnto hir by our blessyd lady before she was borne / For when hir moder at hir byrthe was in great parrell & in despayre of hir lyfe our blessyd lady was seen in whyte clothynge of sylke goynge to hir / and as she stode byfore the bed she towched seynt Birget in dyuers *par*tyes of hir body so that all the women there beynge present greatly meruayled therof nat knowynge any thynge who it was / And as soone as our lady was gone out of the house seynt Birget was delyuered without defyculte / and shortly after our lady sayd to seynt Birget when thou was in ieopardy at thy delyueraunce I came vnto the and helpyd the. Therfore thou art vnkynde if thou loue me nat / wherfore labour *that* thy children may also be my children / A*fter* seint Birget induced hir husbande to lyfe in contynens many yeres. And also they both went on pylgremage to seynt Iames in Gales with great deuocyon & after came agayne into their Countre at Swecia / and by comen assent entendyd bothe to haue entred into Relygyon and in that purpose the sayd Ulpho hir husbande dyed the .xii. daye of Februarii / the yere of our lord god a Thousande .CCC. and .xliiii. and is buryed in the monastery of Albastra / After his deth seynt Birget put all hir wyll to the wyll of god / and thought she wolde for the loue of god forsake all *the* worldly pleasure / and determyned hir selfe with the assystaunce and grace of our lorde to lyue in chaste wydowhed all hir lyfe / and contynuelly made hir prayer to almyghty god to knowe by what way she myght beste please hym / And after she gaue all hir landes and goodes to hir children and to pore men so that she myght in pouerte folowe our lorde and reseruyd to hir selfe oonly that that wolde symply and mekely serue hir for mete drynke and clothynge / and that to lyue in symple array / After by the co*m*maundement of almyghty god folowynge the example of Abraham she left hir owne countrey and hir carnall frendes & went in pylgremage to Rome / the yere of our lorde god .M.CCC.xlvi. & the .xlii. yere of hir age ther to abyde in the lyfe of penaunce & to vysyt the lyghtis of seynt Peter and Paule & the

relykes of other seynts tyl she had of our lorde othe commaundement hauyng euer with hir .ii. olde faders spirituell wherof one was a monke called Peter whiche was pryor of Albastra of the ordre of Cisteux a pure virgyn & was a man of great connynge & of vertuous lyf / and the other was a preest of Swecia / whiche also was a virgyn & a man of holy lyfe / & he by the commaundement of almyghty god taught hir & thir doughter Katheryn grammer to faders spirituall of hir lyfe she obeyed in all vertue as mekely as a very meke monke is wont to obey his prelate in somoche *that* she came into so perfyte humylyte obedyens & mortyfiynge of hir owne wyll *that* when she went to pardons and holy places amonge the recourse of the people euer accompanyed with *the* sayd preest hir fader spirituall she durste nat lyft vp hir iyen fro the grounde tyll she had leue of the sayd fader spirituell. And after the deth of hir husbande in the honour of the Trinite she weer nere next hir bare skyn a corde of hempe with many knottes harde bounden to hir & in lyke wyse about euery of hir legges vnder hir knees. And she neuer vsed any lynen cloth though it weer in tyme of sykenes but oonly vpon hir hed & next hir skyn she weer euer rough & sharpe wolen cloth / & hir outwarde apparell was nat after the condicion of hir persone / but moch meke & abiecte / & she nat oonly kepe *the* fastynge or vigylles *that* holy churche commaundeth but she superadded therto many other in so moche *that* beyonde the commaundement of the churche she fasted .iiii. tymes in the weke as well in hir husbandes lyfe as after. And after hir husbands deth vnto a lytel before hir blessyd passage out of this world after fastyngs (prayers) & other dyuyne labours most comenly she refresshed hir self with right short slepe in hir clothes *that* she was wont to weer lyinge vpon a carpet with out federbed / matres / strawe or any other thing / & euerie fryday in remembraunce of *the* gloryous passion of our sauyour criste Ihesu she absteyned in brede & water oonly bysyde lyke abstynence *that* she toke many other dayes in *the* honour of dyuerse other seynts / & wheder she fasted or otherwyse toke hir sustynaunce she rose euer with most great sobernes nat fully saciate / & in *the* same frydayes she toke wax candellys & made brennyng droppes fall vpon hir bare flesshe so *that the* brennynge marks of them contynuelly remayned / & gencian whiche is a moch bytter erbe she helde contynually in hir mouth. And when she was at Rome nat dredyng the vigour of the colde nor the impedyment of the great hete rayne or foulnes of the waye / ne yet the sharpnes of the snowe or hayle and thoughe she myght haue ryden / neuerthelesse vpon *the* strengthe of hir lene bodye she wente euery daye the Stacyons ordeyned by the churche. And also visyted many other seyntes / She vsed so many longe knelyngs that her knees were waxen harde as it had be of a Camel / She was of so grete & meruaylous mekenes *that* ofttymes she sat vnknowen with pore pylgrymes at *the* monastery of seynt Laurence in pamsperna in *the* cyte of Rome which is of *the* ordre of seynt Clare & there she toke almes with them / Oft tymes with hir owne handes for goddes sake she repayred *the* clothes of pore men / &

euery day in hir husbandes lyf she fedde .xii. pore men in hir house seruyd & mynystred to them hir selfe suche as they neded / Of hir owne substaunce she repayred in hir countre many desolate hospytalles & as a busy administratrice mercyful & pytuous she visited *the* nedy syke men *that* were ther & handeled and wasshyd theyr sores without horror or lothsomnes. And she was of so meruaylouse great pacyence *that the* sykenes that she had hir self & wronges that were done vnto hir and the deth hir husbande & of hir sone Charles with all other aduersyties she suffred moost pacyently without murmur or gruttynge and in all thynge with hygh mekenes she blessyd our lorde beynge for suche troubles the more constaunte in the fayth the more redy in hope and the more brennynge in Charyte & hyghly she loued Iustyce & equyte / The mocions of the flesshe & vayneglory *with* a busy cure & great truste in our lorde she despysed and ouercame. She was of suche hygh wysedome & discretion that fro hir youth vnto hir laste houre as moche as fraylnes myght suffre she neuer sayd good to be euyll / nor euyll to be good / And euery fryday in hir husbandes lyf she was confessyd / and after his deth she was euery day confessyd. Euery sonday she & hir doughter Katheryne / whiche lyued with hir all hir lyfe in penaunce & chaste wydowhed with great deuocion and humylyte resceyued the holy body of our lord euer lyuynge in secrete penaunce / whiche they dyd nat to the apparaunte syght of the worlde / but secretly to almyghty god in symplenes of herte and clennes of spyrit. On a tyme when the kyng of Swecia wolde haue charged his comons *with* a great exacion *that* he myght therwith haue payed a great summe of money / wherin he was indetted / seynt Birget for great compassyon that she had to the people sayd to the kynge. O syr do nat so but take my two sones & lay them in plegge to your credytours tyl ye may pay your money & do nat offende god & your subietts. There was a knyght *that* alway studyed to fynde newe inuencyons amonge the people / whiche by his words & euyll examples brought many to dampnacion / this knyght had great enuy to seynt Birget / and bycause he durste nat hym selfe speke euyll to hir he styred another that shuld fayne hym self dronken / & then he to speke vnto hir shamefull and contumelious wordes to brynge hir out of pacyence / whiche cursed man as seynt Birget was syttynge at the table with many honorable persones sayd in the herynge of theym all. O lady thou slepest to lytell / and thou wakest to moch it were expedyent for the to drynke well and to slepe more hathe god thynkest thou forsaken Relygyous persons / and speketh with proude people of the world / It is a vayne thyng to gyue any fayth to thy wordes / and as he was so spekyng they that stode by wolde haue put hym away with violence to his rebuke and shame / And seynt Birget prohybyted theym and sayd suffre hym to speke almyghty god hath sent hym hyther for I that in all my lyfe haue sought myn owne prayse why shuld I nat here my rightwysnes. This man sayth to me *the* trouth And when the knyght herde of the great pacyence of seynt Birget he toke great repentaunce

and came to Rome and asked forgyuenes of seynt Birget / & there he made a good and a laudable ende. The sayd blessyd woman seynt Birget was so adourned & fulfylled with all vertues that oure lorde receyued hir to be his spouse and vysyted hir many tymes with merueylous consolacyons and dyuyne graces / & shewyd hir many heuynly reuelacyons saynge vnto hir / I haue chosen the to my spouse that I maye shewe to the my secrets for it pleasyth me so to do. And another tyme he sayd to hir I take the to my spouse and to my proper delyte suche as it is my pleasure to haue with a chaste soule / In whiche reuelacyons be conteyned the hyghe secrete mysteryes of *the* moste gloriouse Trinito of the Incarnacyon natyuyte lyfe and passyon of our Sauyour criste Ihesu with the playne and trewe Doctryne to knowe vertue and to folowe it / and to eschewe vyces shewynge the rewarde of vertue / and the great intollerable payne and dampnacyon that shall fall to synners that dye in deedly synne / exortynge also all men to do condigne penaunce for the synnes that they haue ben shryuen of / to eschewe the great and dredefull paynes of purgatorye ordeyned for theyr purgacyon by the strenght equyte of Iustyce whiche terryble paynes our Sauyour shewyd dyuerse tymes to his sayde spouse seynt Birget to thentent she shuld shewe them ouer *the* people / whiche reuelacion seynt Birget wrote in hir owne naturall tonge / and the sayd Pryour of Albastra hir fader espirituell by the commaundement of almyghty god translated theym into Latyn / and deuyded theym into .viii. bokes besyde a especiall reuelacion that she had of the praysynges and excellencye of our blessyd Lady whiche he appoynted for the Legends of the susters / and besyde many other Reuelacyons that she hadde for the Rule and foundacyon of hir sayd Monasterye of Watzstenes / & foure goodly chappytours for prayers / with certeyn reuelacyons called the extrauagants. And natwithstandynge the great and synguler graces that she hadde as well in the sayde Reuelacions as otherwyse she was nat / therfore any thynge exalted but dayly with many terys humbled hir selfe the more therfore / and wolde gladly haue hydde and kept close the especyall gyfte / *that* she had of our lord in *the* sayd Reuelacions / but that our lorde commaunded hir oft tymes to wryte & to speke them boldely to the Pope to the Emperour kyngs prynces and other people / that by the reason of theym they myght the soner be conuertyd fro theyr synnes. And when she was in prayer & contemplacion she was ofte tymes seen by many deuoute persones eleuate & lyfte vp fro the grounde the hyght of a man or there aboute an Aungell appered vnto seynt Birget / and amonge many other thynges that he shewyd hir of the excellencye of our blessyd Lady he sayd *that* she was the maystres of thappostellys the confortatryce of martyrs the techer of Confessours *the* clereshynyng glasse of virgyns the helper of wydowes / & gyuer of holsome monycions to them *that* lyuyd in matrymonye & a great strength to all them *that* lyued in *the* fayth of holy churche / Firste he sayd *that* our blessyd lady shewyd & declared to thappostells many thinges of hir sone *that* they knew nat byfore / & *that* she en-

couraged martyrs gladly to suffer trybulacion for the name of criste whiche for theyr sake many yers suffred great tribulacion addynge therto that she hirself .xxxiii. yers byfore the deth of hir sone contynuelly suffred trouble in hir herte with great paciens / She taught to confessours the very true lessons of helth & they by hir doctrine & example perfytly lernyd to ordre the tymes of the day & of the nyght wysely to the laude & glory of almyght god / & to vse good discresion in takyng of their slepe of their mete & in labour of their bodyes / & of hir most virtuous lyf virgyns lerned to Rule them self honestly / & strongly to kepe theyr virgynall clennes vnto the deth to fle moch speche & al vanyties to discusse with a dylygent premedytacion al their werks that they had to do & to examyne them streyghtly in a espirituell balaunce To wydowes she sayd to their comfort / that though by moderly charyte it had moch pleased hir that hir sone had had no more wyll to haue dyed in his manhed then in his godhed / neuertheles she holy confermed hir wyl to the wyl of god chewsyng rather to the fulfylling of the wyl of god mekely to susteyne al tribulacion then for hir plesur auy thyng to do ayenst the wyl of god / & with suche maner of speche she made wydowes pacient in their tribulacions & constaunte in al temptacions of the body. Moreouer she counceyled theim that lyued in matrymony that to the body & soule in perfyght charyte nat fayned they shuld lyue togyder / and that to the honour of almyghty god / they shuld kepe one holo wyll sayinge to theym of hir selfe how she had gyuen all hir fayth and hole intent clerely to almyghty god / and that for his loue she neuer withstode his wyll in any thynge / Ulpho that was husbande to seynt Birget on a tyme after his deth apperyd vnto hir / and sayd for a tyme I felte the great Iustyce of our lorde in purgatory / nowe but mercy somwhat draweth nere vnto me & thou shalt knowe that in my lyfe fyue wayes I excedyd: of the whiche when I was seke I toke nat suffycyent repentaunce. The firste was that I toke to great delyte & pleasure in the wantones of the child that thou knowest of. The secunde is that of my neclygence I dyd nat restore a wydowe afore my deth for certeyn goodes that I bought of hir / therfore that thou shall proue that I say trewe. to morowe she shall come to the and then gyue to hir whatso euer she asketh for she wyll aske nothynge but that that is right. The thirde is that of that lyghtnes of my mynde I promysed a man to take his parte in all his difficultyes by reason wherof he was so bolde that he attempted many thynges ayenst the kyng and the lawe. The fourth is that in turneys and in vanytes of the worlde I occupyed my selfe more for the syght of the world then for any prophet. The fyft is that in the exilynge of a certeyn man I was ouermoche rygorouse ayenst hym / for though he were worthy to haue that iugement yet I was lesse mercyfull to hym then I shuld haue ben / then seynt Birget sayde vnto hym. O blessyd soule what thynge hath profyted the to thy helth / or what thynge may profyte the nowe to thy delyueraunce / and he answeryd. Sex thynge haue profited me. The fyrste is my confessyon that I

made euery frydaye when I myght haue tyme hauynge full purpose to amende / The seconde is that when I sate in Iugement I iuged not for the loue of money / or for fauoure / But all my Iugementys I examynyd dylygently redy to correcte where I had erryd & to withdrawe where I had done that I shulde not haue doon / The thyrde is that I obeyed vnto my ghostly Fader which counceyled me that I shulde not perfourme the acte of matrimony after I knewe that the chylde was quycke / The fourthe is that when I was lodged in any place I toke hede as nyghe as I coulde / that by my selfe / or my Seruauntys I were not vnkynde to poore men nor that I was not changefull to theym puttynge all my stody to se that I cam not into any det / but that I prouydyd howe it shulde be payde / The fyfte is *that* abstynence that I toke in the waye to seynt Iames for I ordeyned soo that I dranke not betwyxte melys and for that abstynence is pardonyd to me the longe syttynge that I had at my table / my loquacyte / and excesse / & nowe I am sure of my helthe thoughe I be vncerteyne of the owre / The syxte is that I commytted my Iugementys to them that I thoughte were ryghtwyse & that wolde pay my dettys / and bycause I doubtyd to be in det whyle I was on lyfe I resygnyd to the kynge his prouyncys that my soule shuld not suffre the Iugement of god Therfore nowe in asmoche as it is grauntyd to me by almyghty god that I shall aske helpe and praye the that by a hoole yere thowe make contynuelly to be songe for me / and for all that our Lord wolde haue to be prayed for / massys of our Lady / of Aungellys / and of all seyntys / and also of *the* passyon of our sauyour criste Ihesu for I truste I shalbe shortly delyueryd & specyally be dylygent aboute poore men to dystrybute to them suche Uessellys / Horsys / and other thynges wherin in my lyfe I had ouer moche delyte / And also if thowe maye / doo not forgete to gyue some chalyces for the sacryfyce of god / for veryly they profyte moche to *the* helthe of the soule / & thyn vnmouable goodes leue to oure Chylderne for I dyd neuer euyll purchase any thynge / or euyll holde any thynge / ne wolde not haue doon if I myght / And this blessyd woman seynt Byrget lyuyd after she went out of hyr owne countrey .xxviii. yere by all which tyme she neuer went to any place but by the especyall commaundement of our Lorde by whos commaundement she went to Iherusalem and there dylygentlye with great deuocyon vysyted all *the* placys where our blessyd Lady was salutyd by the Aungell Gabryell / and where our Lorde was borne / baptyzed / conuersaunte / or dyd any myracle / & where he was Illudyd / Crucyfyed and buryed / and where he assendyd into heuyn / & also at dyuerse other tymes she vysyted many Seyntys in hyr owne countrey / and in other countreys therto adioynynge in Fraunce / Italye / Spayne / Napuls / & many other placys / & after hyr sayd holy pylgrymagys she lyuyd the resydue of hir lyfe in *the* cyty of Rome fyue dayes before *the* seynt Byrgette shulde passe out of this transytory Lyfe our Lorde apperyd vnto hyr before an Aulter that was in hyr Chaumber / and with a mery countenaunce sayde vnto hyr

I haue not vysyted the in this tyme with consolacyons for it was the tyme of thy probacyon / Therfore nowe thowe arte prouyd procede and make the redy for the tyme is come *that* that I promysyd *that* shalbe fulfylled *that* is to saye *that* before myn Aulter thou shalte be clothyd & consecrate a Nunne / & from hensforthe thou shalte not onely be reputyd to be my espouse / but also thou shalte be reputyd to be moder in watzstenys neuertelesse knowe it for a trouth thou shalte leaue thy Body here in Rome vnto the tyme it shall come into the place ordeyned for it / & knowe thou for certeyne that men shall come when it shall please me that with all swetnes and Ioye shall receyue the wordys of the Heuenly reuelacyons that I haue shewyd to the and all thynges that I haue sayde to the shalbe fulfyllyd / And though my grace be withdrawen fro many for theyr vnkyndnes / Neuerthelesse other shall come that shall ryse in theyr place whiche shall opteyne my Grace / And in the mornynge of the fyfte Daye nowe nexte folowynge after thou haste receyuyd the Sacramentys of the Chyrche calle to the seuerallye the persones that I haue namyd to the nowe and telle theym what they shall doo and then in theyr Handys thou shalte come into my ioye euerlastynge / and thy Bodye shall be caryed to watzstenes / And on the sayde fyfte Daye she callyd to hyr all hyr housholde and shewyd theym what they shulde doo and at the laste she gaue a great monycyon to hyr son Byrgerus / and to hyr doughter Katheryne chargynge theym that aboue all thynges they shulde perseuer in the drede of god / and in the Loue of theyr neyghbourys / & in good Warkys / and theropon she made hyr Confessyon with great dylygens and Deuocyon / and receyuynge the blessyd Bodye of oure Lorde was a noylyd / And as a Masse was sayde afore hyr and she had honouryd the blessyd Bodye of oure Lorde she lyfte vppe hyr eyen to Heuyn / and sayde. In manus tuas domine commendo spiritum meum / whiche is to seye Lorde into thy handys I commyt my spirite / And with tho wordys she yeldyd her soule to our Lorde the .xxiii. daye of Iulii / the yere of oure Lorde god a thousande thre hundreth .lxxiii. and the yere of hyr age .lxx. And anon a great fame went thrughe all the Cytye of rome of the deth of this gloryous woman / and the people came with great deuocyon to se the holy body / gloryfyinge / and lawdynge almyghty god / and in suche grete recourse of the people the Body was caryed to the monastery of seynt Laurence as it was shewyd by hyr selfe that it shuld be & for the great prese of the people it coulde not conuenyently be buryed vnto the seconde daye / and before she was buryed a woman callyd Agnes de comtessa dwellynge in the Cytye of Rome / whiche fro hyr byrthe had a great grosse throte moche foule & dyfformyd came with other to the Bodye of seynt Byrgette / and with hyr owne Gyrdell she towchyd *the* hande of this gloryous woman seynt Byrgette with great deuocyon and bounde *the* same gyrdell abowte her necke and anon aftyr her throte swagyd by *the* myracle of almyghty god was brought into the due shappe & conformyte / Also there was a Nonne of the sayde monastery of seynt Laurence /

which for feblenes / and great sykenes that she had in her stomake by the space of .ii. yerys kepte hyr bedde well nere all that tyme / and she was moch famylyer / with seynt Byrgette in hyr lyfe / thys Nonne with great peyn rose fro hyr bedde and with helpe came to the Beer & lay by it all the nyght and cessyd not to praye / almyghty god that by the merytys and Prayers of his gloryouse spouse seynt Byrgette whose Body was there present that she myghte haue soo moche ease of hyr sayde longe sykenes *that* she myght with hyr Susters be at deuyne seruyce / and that she myghte when nede shulde requyre goo aboute *the* monastery withoute helpe / And in the mornynge she hadde more helth of hyr Bodye thenne she prayed fore / And the .xxvi. daye of the sayde moneth of Iulii the Bodye of Seynt Birgette was buryed in the sayde Monastery of seynt Laurence in a cheste of wode enclosyd in a tombe of marbull / and in the space of fyue wekys and a halfe the Flesshe by Myracle was clerely consumyd and goon / and nothynge lefte but the clere whyte shynynge Bonys / and after the sayde Bonys and Relykes of seynt Birgette were translatyd from Rome to the sayde Monasterye of Watzstenes in swecia the fourth nonas of Iulii by the sayde Byrgerus and Katheryne / and after this blessyd woman seynt Birgette was canonyzed by pope bonyface of that name the nynth / *the* yere of our Lord god a thousande .CCC.lxxxi. as in the Bull of hyr canonyzation apperyth / A woman of the dyocesse of Lyncopence callyd Elseby Snara with great peyne / and sorowe was delyuered of a deed Chylde / and when she was after her great peyne come to hyr perfyte remembraunce with humble prayer she besoughte almyghtye god that by *the* merytes of his gloryouse espouse seynt Birgette the Chylde myghte be restoryd to Lyfe and made a vowe that if the Chylde came to lyfe that she wolde vysyte the sepulcre of Seynt Birgette / And anon the Infaunte beganne to waxe hote / and to take Brethe and afterwarde it was restoryd to full Lyfe wherfore the Moder with great deuocyon / and gladnes fulfyllynge hyr auowe / vysyted the Relykes of Seynt Birgette in the Monasterye of watzstenes aboute the Natyuyte of oure Lorde certeyne persons of gothlande toke the See and with a great Tempeste they were dryuen into a place whiche was moche shalowe of Water and there theyr Shyppe was all to Broysyd / and they taryed there a senyght in great Hunger / and Colde / and Coulde not remoue theyr Shyppe / At the wekys ende for asmoche as they were lyke to haue perysshyd for lacke of Sustenaunce they drew Cuttes amonge theym / whiche of theym shulde be kyllyd and made mete for the other / And he vpon whome the Lotte felle with great wepynge commyttyd hym to Seynt Birgette and prayde for helpe promysynge that if he escapyd that Daunger / he wolde vysyte hyr at hyr Monasterye of watzstenes / And anon by Myracle they founde a great peace of Flesshe in the See / and when they hadde refresshyd theym selfe therwyth there arose anon suche a great calmenes that in a lytell smalle Bote they came by great longe weyes in the See to londe / And as he vpon whome the Lotte felle was goynge towarde watzstenes to fulfyll his a

vowe / by the waye he was taken Prysoner / and was grenously betyn & leyde in Prysone with many Irons vpon hym wherfore eftesones he prayde to seynte Birgette for helpe / and anon as he had so doon / all his Irons / and Bondys felle fro hym and he toke his Iourney towarde seynt Birgette withoute lette with great deuocion / In the Cytie of lyptzyge there was a Peynter callyd Henry / which for the great loue that he hadde to seynt Birgette was wonte to sey many thynges amonge doctours of hyr Holynes and of the Bookys of hyr Heuenly reuelacyons / wherfore on a tyme oon of the Doctours with great Indygnacyon sayd vnto hym but thou leue sayde he to speke of thys newe heresye / & of the Bokys of that olde matrone / I shall cause the to be burnyd for thy erroure / and so he porposyd to haue don and causyd the Paynter to be cytyd / that the daye folowynge he shuld appere before the Iuges / wherupon the sayde Peynter wente to a Clerke that had also great deuocyon to Seynt Birgette to aske hym counceyle / and he comfortyd hym ryghte charytably / and aduysyd hym to be dylygent in prayer to almyghtye god / and to seynt Birgette and bade hym drede nothynge but they wolde helpe hym / And more ouer he sayde that he and another preest callyd master Iohñ Torto whiche also had great deuocion to seynt Birgette wolde praye for hym to seynt Birgette / and so they dydde / In the mornynge the sayde Peynter beynge moch ferefull apperyd before *the* Iuges where he was strayghtly examynyd / and many thynges were leyde to his charge to haue conuyctyd hym of heresye / But by the prayers of Seynt Birgette for whom he sufferde that trowble / the sayde symple laye man not letterde / was so fulfylled with the holy goste and speke soo effectuously great hyghe mysteryes of almyghtye God that his aduersaryes coulde not resyste *the* spyryt that speke in hym / wherfore he was dyschargyd / and his aduersaryes confysyd / Not longe after oure Lorde toke vengeaunce of hym that was the Prynoypall causer of that dysturbaunce / for as he went on a nyght hoole to his bedde the same nyght he was smytten with the Fallynge sykenes wherof he dyed / And anon his Bodye rottyd / and corruptyd with suche an horryble stenche that fewe men durste come nyghe it / And with handelynge of the Body the Flesche came from the Bonys by great peaces / And at the laste when men for his horryble sauoure refusyd to bere hym to his graue / certeyne personys that were vsyd to clense vyle stynkynge pryuyes where hyryd to bere the wretchyd Bodye to his Graue / and whenne they hadde don they sayde that if they hadde knowen before / that he had had so horryble a sauoure / that they wolde not haue borne hym though they myght haue had the dowble pryce that they hadde.

Finis.

Pages 1 *&* 2 *of the only known MS. of the Myroure, that at Aberdeen.*
[*See page vii.*]

*Viderunt eam filie syon et beatissima*m *prædicauerun*t Thes wordes ar wrytt in holy scripture and ar thus to say in englisshe *The doughtres of syon haue se hir* that is to sey our lady *and they haue shewed hir most blissede* In whiche wordes the holygost saith that thre thinges long to the praysynge of oure most blessid lady ffyrst who they be that prayse hire when he saieth The doughters of syon / the seconde what they do or they begynne to prayse hyre when he sayth that they haue se hir The thridd. the maner of her praysinge when he saithe and they haue shewed hire most blessyde Therfor he saieth *the doughtres of syon haue se hire and they haue shewid hir moste blessed* ffyrst the holigost telleth whoo they be that prayse oure lady for he calleth them doughtres of syon. But though all cristen soules that trewly love in cristen faithe may be called doughters of syoñ that is to say of holy chyrche yet more properly yee ar called doughters of syoñ for not oonly ye ar doughters of this holy religyon which as a modir norysseth your soules in grace in this monastery that is named Syon and therfor as ye ar doughters of this bodely syon so owe ye to be doughters of syon gostly / for syon is as moche to say as a cõmaundement or a beholdynge And ye owe to be doughters of commaundment by meke and redy obedience to ye byddynges of god and of your rewle and of your soverynes ye owe also to be doughters of beholdynge by contemplacione and specially in beholdynge of your owen wrechednes and of your unkyndnes ayenst god and of the charite and goodnes that he doeth to yowe ye owe to behold also the shortnes and unstabulnes of this lyff the hastynes of dethe the ferefulnes of doom the bitternes of peynes and the swete and joyfull rewardes of blysse and if ye be thus good doughters of syon by meke obedience and by trewe beholdynge of these thinges than ar ye wel desposede the more worthely to prayse owre most gloriouse lady / The second thinge *that* the holygost telleth in these wordes ys what ye owe to doo or ye begynne to praise owre lady. And that is that ye owe to see hyr ffor ye woot well *that* no man can ne may well shew the worthynes or *the* propyrtes of any thinge to the praysing therof / ....

Here after Folow-
with the boke callyd
the Myrroure of Oure Lady very
necessary for all relygyous persones.

The fyrste prologue.

¶ Here Begynneth the Prologue of thys presente boke folowynge which is called oure Ladyes myroure. [leaf A vj]

Viderunt eam Filie syon, et beatissimam predicauerunt. These wordes are writen in holy scrypture & are thus to say in englyshe, The doughtres of Syon haue sene hyr (that is to say oure lady) and they haue shewed hyr mooste blessyd. In whiche wordes the holy goste sayth thre thinges that longe to the praysynge of oure mooste blessed Lady. ¶ Fyrste who they be that prayse hyr, whan he sayeth, the doughters of Syon. ¶ The seconde what they doo or they begynne to prayse hyr, whan he sayeth that they haue sene hyr. ¶ The thyrde, the maner of hyr praysynge, whan he sayeth, & they haue shewed hyr mooste blessed, therfore he sayeth. The doughtres of Syon haue sene hyr; and they haue shewed hyr moste blessed. ¶ Fyrste the holy goste tellyth who they be that prayse oure Lady, for he callyth them doughtres of Syon. But though all chrysten soulles that treuly lyue in chrysten fayth, may be called doughtres of Syon, that is to say of holy chyrche: yet more properly ye ar called doughters of Syon. For not onely ye ar doughtres of holy chyrche by chrysten byleue as other chrysten people ys: But also ye are doughtres of this holy relygion, which as a mother noryssheth youre soulles in grace in this Monastery that ys named Syon. And

Cantice .vj

The daughters of Syon are to praise our Lady.

The nuns of Syon monastery are especially daughters of the spiritual Syon.

therfore as ye are doughtres of this bodely Syon, so ought
[* *leaf A .ij*] ye to be doughtres of Syon *gostly. For Syon ys as moche to say as a com*maundement or byholdinge. And
By obedience to God, their Rule, and their Sovereign; ye ought to be doughtres of com*m*aundement by meke & redy obedyence to the byddynges of god, and of youre reule, and of youre souerayne*s*, ye ought also to be doughtres of byholdynge by co*n*templacyon & specyally in byholdyne of youre owne wretchednes, and of youre vnkyndenes agenste god, and of the charite and goodnes that he dothe to you. ye oughte to beholde also the shortnes and vnstablenes of thys lyfe, the
by contemplation, love, and fear. hastynes of dethe, the ferefulnes of dome, the bytternes of paynes, and the swyete and ioyfull rewardes of blysse. And if ye be thus good doughtres of Syon by meke obedyence and by trew beholdynge of these thynges: then ar ye well dysposed the more worthyly to prayse oure moste gloryous lady. ¶ The seconde thynge that the holy goste tellyth in these wordes (ys) what ye ought to doo or ye begynne to prayse
Seeing our Lady by inward understanding. oure lady. And that ys that ye oughte to se her. For ye wote well that no man ne may well shewe the worthynes or the propertyes of any thynge to the praysynge therof: but yf he haue fyrste som syght & knowlege of the same thynge by one meane or other. How shall ye then condewly shewe by outwarde praysyng the excellent hyghnes and worthynes of the moste blyssed heuenly quene, oure reuerente lady, as yt is full fayre expressed in al youre holy seruyce: but yf ye haue fyrste syght therof by inwarde vnderstandinge.
The Mirror written to help this understanding by translation of their Service into English. ¶ But forasmoche as many of you, though ye can synge and rede, yet ye can not se what the meanynge therof ys: therefore to the onely worshyp and praysyng of oure lorde Iesu chryste and of hys moste mercyfull
[* *leaf A iij.*] mother oure lady *and to the gostly co*mforte and profyte of youre soules I haue drawen youre legende and all youre seruyce in to Englyshe, that ye shulde se by the

vnderstondyng therof, how worthy and holy praysynge of oure gloryous Lady is contente therin, & the more deuoutely and knowyngly synge yt & rede yt and say yt to her worshyp. ¶ And in many places where the nakyd letter is thoughe yt be set in englyshe, ys not easy for some symple soulles to vnderstonde; I expounde yt and declare yt more openly, other before the letter, or after or else fourthewyth togyther. ¶ And farthermore, that ye shulde haue the more sprytuall loue, & inwarde delyte and deuocyon, in thys holy seruyce I tell the causes & the meanynges of eche parte therof, that is to say, whan I come to the fyrste Inuitatory; I tell what an Inuitatory ys to say, and why yt ys namyd so & set in suche a place. And so I do of Psalmes and Hympnes, and Antempnes, and responces and versicles, and all suche other. For I declare why they ar callyd so, that ys to say, why an hympne ys callyd an hympne, and why an Antempne is callyd an Antempne and so fourth of other, and why they ar set & sayde in suche wyse, as ye may se more playnely in the story of the Sonday, eche thynge in hys place. ¶ Of psalmes I haue drawen but fewe, for ye may haue them of Rycharde hampoules drawynge, and out of Englysshe bibles if ye haue lysence therto. ¶ Also when I drawe a thynge ones in to englysshe, I write it not agayne as often as I fynde it after in eche place, but onely in the fyrste place, as *Gloria patri*, is declaryd in the begynnyng of matyns on Sonday, and *Maria mater*, and *Gloria tibi domine*, in the ende of the fyrste Hympne the same daye. And then I speke no more therof in all your seruice after, as ofte as yt is sayde. And the same I doo of all suche other for the moste parte. ¶ ye shall also vnderstonde that thys boke ys deuyded in to thre partyes. For fyrste I haue compyled a lytell treatys of xxiiii. chapytres, wherein ys shewed the condycion of diuine

And, where necessary for simple souls, by exposition of its meaning.

The various parts of Divine Service are also explained.

But few psalms are translated, for they may be found in Hampole's version, and in English Bibles.

[* *leaf A .iij.*]

The Mirror in three parts:

First, a treatise on Divine Service.

seruyce, whan and where, and in what wyse yt ought to be sayde & songe, & specyally of youre holy seruice how heuenly, and gracyously it was ordeyned and made. And this treatyce ys the fyrste parte of the boke. The seconde parte ys of youre seuen storyes, accordynge to the seuen dayes of the wyeke. And the thyrde parte is of youre masses. ¶ And for as muche as ye may se in this boke as in a myrroure, the prayesynges and worthines of oure moste excellente lady therfore I name it. Oure ladyes myroure. Not that oure lady shulde se herselfe therin, but that ye shulde se her therin as in a myroure, and so be styred the more deuoutly to prayse her, & to knowe where ye fayle in her praysinges, and to amende: tyll ye may come there ye may se her face to face wythouten eny myrroure. ¶ And therfore now moste dere and deuoute systres, ye that ar the spouses of oure lorde Iesu chryste, and the specyall chosen maydens & doughtres of his moste reuerende mother, lyfte up the eyen of youre soulles towarde youre souerayne lady, and often & bysely loke and study in this her myrroure. and not lyghtely but contynually, not hastynge to rede moche atones, but labouryng to knowe what you rede that ye may se and vnderstonde her holy seruice and how ye may serue her therwyth to her most plesaunce that lyke as it goyth dayly throughe your mouthes so let yt synke & sauoure contynually in youre hartes. ¶ And where aboutes may youre hartes be better occupyed: where may ye haue more holy and heuenly medytacyons; And where may you haue deper or swetter contemplacion; then to beholde in the story of the Sonday, the glory of the blessyd endeles Trinite in onehed of substaunce and of Godhede. And to se hym, how he Ioyed euer from wythout begynnynge of the gloryous vyrgyn Mary, hauynge her endelesly as presente in the syghte of hys Godly forknowynge. ¶ And

Secondly, an exposition of the service for each day of the week. *Thirdly*, an exposition of the several masses.

Why called "Our Lady's Mirror."

An exhortation to the sisters to promote their devotion by its study.

[* *leaf A. 4*]

Meditating on Sunday on the glory of the Blessed Trinity.

on mondaye to beholde and se wyth youre goostly eyen the felycyte and blysse of vnnumerable multitude of Aungels, and how they all anone as they were made Ioyed of oure gloryous lady that was then vnmade; and loued her more then themselfe. ¶ On twesday, ye may se how Adam after he was so worthyly made, fel so wretchydly in to synne, and what sorow he had therfore And how he and all Patriarkes and Prophetes had forknowynge of oure Lady, and thereby were comforted in all theyre trybulacyons. ¶ On wednesday ye may se, how thys glorious Lady so moche loued, and so longe desyred; began to come fourthe in to thys worlde by so meruelous clene concepcion and holy byrthe, and what charyte God had in heuen to mannes helthe, and what charyte that same Lady had in erthe, after her byrthe. ¶ On thurseday ye may Ioyfully se, how excellente she was in vertues, how holy in conuersacyon, how full of fayrenes in soulle and in body, and the maruaylous incarnacyon of oure lorde Iesu chryste in her. ¶ On fryday ye maye se her greate and vnspecable sorowes that she had before her sonnes incarnacyon and after hys byrthe, and specyally in tyme of hys moste bytter passyon. ¶ On Saterday ye may se the holy lyfe of oure Lady, namely from tyme of her sonnes passyon, vnto her assumpcyon, and how she was taken vp in to heuen bothe Soulle and body. and sette moste nyghe the blessed Trinyte above all creatures. And so the Ioye that the same blessed Trinyte had of the same glorious Lady, endelesly or she was made as ye rede on Sonday: was fulfylled in her effectually in dede, in her assumpcyon, as ye rede on Saterday. ¶ And thus from Sonday tyll Saterday, dayly, wekely, and yerely; ye ar occupyed *with* youre tongues in oure Ladyes seruyce, wherfore ye ought to take hede, that youre myndes be as besy and *con*tynually occupyed aboute the same thinges by inwarde vnder-

On Monday, on the Holy Angels, and their foreknowledge of the Incarnation by our Lady.

On Tuesday, on the Creation and Fall of Man; and on his foreknowledge of the Incarnation by our Lady.

On Wednesday, how our Lady was born to be the pure instrument of the Incarnation.

On Thursday, on Mary's holiness in the Incarnation.

On Friday, on Mary's sorrows in the Incarnation.

On Saturday, on Mary's life after the Passion, and on her Assumption to heaven

stondynge and deuocyon. And for that cause; loke often & ryght often in thys oure Ladyes myrroure; that yt maye sothefastely be veryfyed of you, that the doughtres of Syon hathe seue her. ¶ The thyrde thynge that the holy gooste shewyth in the sayde wordes, Is the maner how ye shall prayse oure mooste reuerende and gloryous Lady, and that ys, openly, mekely, and deuoutly. For, openly ye oughte to prayse her and dystynctely, that other folke may vnderstonde youre praysyng to theyr edyfycacyon, & therfore he sayeth *they haue shewyd. For a thyng that is shewyd, is made open to other folkes knowlege, ye ought also to prayse her mekely, so *that* in the open shewynge of her praysynge ye seke her worshyp, & not youre owne. And therfore he saythe. They haue shewyd her. And not hymselfe. Deuoutly also ye ought to prayse her, beholdinge in youre mynde in tyme of youre praysynge, by inwarde loue and deuocyon: how glorious, how excellente, and how blyssyd she ys aboue all creatures whome ye prayse. And therefore he saythe, They haue shewyd her mooste blessyd. ¶ And in all this, ye ought euer to thanke & prayse, and to worshyp god. For that he hathe made this most reuerende lady, so gracious, so glorious, & so good. And for he hath gyuen her so moche worshyp & excellence & power aboue all hys creatures, & for he hath called you so specyally to her seruice, & for he hath gyue*n* you so open knowlege of her moste hyghe & excellent worthynes, For these greate benyfytes, & for all other, ye oughte euer & co*n*tyneually to ioye in your god & to prayse youre heue*n*ly kynge, namely w*ith* hys holy dyuyne seruyce, as the Prophete in the psalter exhorteth you & saythe. *Filie Syon exultent in rege suo, laudent nomen eius in choro.* That is to saye the doughtres of Syon muste ioye in theyre king, & they must prayse his name in *the* quier. ¶ And when ye ar thus occupied

The manner in which the Service should be used.

[* *leaf* 4 5]

Openly, meekly, and devoutly.

And all to the praise and glory of God, our heavenly King.

Psal. cxliv.

in these godly praysinges & in other tymes also, namely when ye ar moste nygh to your kynge & to youre quiene, I praye you hertly & lowly, & not only you that ar now, but all *that* shall com after you, & loke in this myrroure: that lyke as trew charyte to your soulles helth, & *com*fort, forsothe hathe styred me to thys laboure, and none other erthly thynge: so ye vouchesafe of youre tender charyte hartely to praye for oure right poure & full wretched soulle, that oure mercyful lorde Iesu chryste clense yt and cure yt *with* the medycyne of hys mercy, and grau*n*te yt euer to Ioye and to delyte in loue of hym, and of hys mooste worthy mother, and in nothynge else. And the same Lorde by meane of the same gloryous vyrgyn hys mother: may graunte you all, the same that lyueth and rayneth wyth the father, and wyth the holy gooste endeles god. Amen.

Finally, the author begs the prayers of his readers.

¶ Here endyth the fyrste prologue and begynneth the seconde.

Yt is not lyght for euery man to drawe eny longe thyng from latyn into oure Englyshe tongue. For there ys many wordes in Latyn that we haue no propre englyssh accordynge therto. And then suche wordes muste be turnyd as the sentence may beste be vnderstondyd. And therfore though I laboure to kepe bothe the wordes and the sentence in this boke as farre as oure language wyll well assente: yet some tyme I folowe the sentence and not the wordes as the mater asketh. There is also many wordes that haue dyverse vnderst*on*dynges, & some tyme they ar taken in one wyse, some tyme in an other, and som tyme they may be taken in dyuerse wyse in one reson or clause. Dyuerse wordes also in dyuerse scryptures: ar set & vnderst*on*de some tyme other wyse then auctoures of gramer tell or spcke of. Oure language is

Difficulty of translating from Latin into English.

Sometimes obliged to follow the sense rather than the exact words.

Latin words vary in sense.

[* *leaf A* 6] also so dy'uerse in yt selfe, that the co*mm*en maner of spekyng in Englysshe of some co*n*tre can skante be vnderstonded in some other co*n*tre of the same lo*n*de. ¶ And for these causes and suche other, yf any persones there be that holde them selfe co*nn*yng as some do, that whan they can onely a lytell gramer, or a lytel latyn and scarcely that wel; they ar more bolde to catche at a mannes saynge, or at hys wrytynge, then wolde many wyse clerkes that be. Therfore yf eny suche parsone happen to se this boke or eny other of oure drawyng and fynde eny thynge therin not drawen to hys entente, and therfore is redy to blame yt, and to say yt is wro*n*ge; I cou*n*sell you that in symplenes seke your soulles fode; and to take lytell hede at hys saynges. wyttynge well that the wyser that eny man ys; the better wyll he be aduysed, or he blame an other mannes studdy. And the lesse good that he can: the more presu*m*ptuous wyll he be to fynde defaulte and to deprauc, ye often tymes tho thynges that he vnder-sto*n*dyth not. And therfore they that holde them selfe so wyse, may be contente wyth theyr owne wysdome for I began thys werke nothynge for them, but for the edyfycacyo*n* of you *that* fele symplely in your owne wyttes, & loue to be enformyd. I am not wyser the*n* was seint Hierome that in *th*e drawying of holy scripture fro*m* other langage in to latyn, sayth how he was co*m*pellyd at eche boke to answere to the bakbytinge of them that depraued hys laboure. ¶ But for that I knowe myne owne feoblenes, as well in co*nn*yng as in verteu; therefore I will neyther seke defaulte in other, ne maynteyne myne owne; but lowely I submyt me and all oure wrytynges, and other werkes to the correccyon of oure mother holy chyrche, & of the prelates and fathers therof, and of all that are wyser and can fele better. Besechynge you all way mooste dere and deuoute systres to praye that bothe

The English language itself varies in different districts.

People who know a little etymology are often hyper-critical.

But the wiser a man the less will he blame other men's study; and the less well he knows the more he will find fault.

In prologo primo super Iob.

The author has done his best, and submits himself and all his writings to the Church.

Asks the prayers of the sisters that

thys, and all other dedes be euer rewlyd to oure lordes worshyp. Amen. his book may be overruled for good.

¶ Here endyth the seconde prologue. And begynneth the Chapytres of the fyrste parte of thys presente boke.

How and why Goddes seruyce ys sayde eche day in .vii. howres. Capitulo primo. Contents of the first part of the Mirror. [page 11]

¶ Why yt ys sayde in these .vii. howres, rather then in other. Capitulo secundo. [page 12]

¶ Why oure Lady ought to be prayse and serued in these same howres. Capitulo .iii. [page 14]

¶ How your seruyce and youre Legende, and your rewle were all gyuen of one spyryte, and how holy a man he was that by heuenly inspiracion set your songe and youre seruyce. Capitulo .iiii. [page 16]

¶ How the holy goste wrought bothe by the aungel & by mayster Peter, but diuersely in eyther of theym. And what rewarde the same mayster shold haue for writynge of youre songe. Capitulo .v. [page 17]

¶ How an Aungell was sent of god to seynte Byrgytte to endyte youre Legende in her owne tongue, whiche mayster Peter drew fyrste in to latyn. Ca. .vi. [page 18]

¶ That this holy seruice ought to be sayde with more dylygence & deuocyon then other prayers. Ca. .vii. [page 21]

¶ That the seruice of these howres oughte to be said in dew tyme, and why youre seruyce ys sayde after the brothers seruyce. Capitulo .viii. [page 24]

¶ That these holy howres ought to be sayde in dew place, that is the chyrche. Capitulo .ix. [page 27]

¶ How perlous yt ys to be absente from chyrche, in tyme of these holy howres without very nede. Ca. x. [page 28]

¶ That ye shulde neyther be to slowe to chirche warde ne hasty to go thens. Capitulo .xi. [page 30]

¶ What profyt is in the songe of diuyne seruyce, more then in the saynge without note. Ca. .xii. [page 32]

¶ Who ordeyned fyrste the praysynge of God to

Contents of the first part of the Mirror.

be songe in quiers, and why psalmes ar oftener songe in holy chyrche, then other partes of holy scrypture.
[page 35] [Ca. xiii.

¶ That the howres of thys holy seruyce ought to be
[page 38] songe and sayde in clennes of conscience. Ca. xiiii.

¶ That the harte owght to be kepte in tyme of these holy howres from dystraccyon, & from thynkeynge
[page 39] on other thynges. Capitulo .xv.

¶ What causeth dystraccyon of the mynde in tyme of goddes seruyce & what remedyes are to be vsed
[page 41] there ageynste. Capitulo .xvi.

¶ Of them that are vayne or troubelous in tyme of goddes seruice & let bothe themselfe & other.
[page 44] [Ca. xvii.

¶ Of them that ar lyghte to speke or to slepe in
[page 46] tyme of goddes seruyce. Capitulo .xviii.

¶ That all the wordes of thys holy seruyce, oughte to be sayde or songe, wyth entendaunce therto, and what paryll yt ys to leue any parte therof vnsayde.
[page 49] [Ca. xix.

¶ Of hasty saynge of these holy houres, and of ouer
[page 52] skypynge. Capitulo .xx.

¶ What entendaunce ought to be had aboute the
[page 56] song of these holy howres. Capitulo .xxi.

¶ How the songe of these holy howres, ought to
[* leaf B j.] be meke and sad'wythoute all vanyte, and curyosyte.
[page 57] [Ca. xxii.

¶ How ye ought to dresse youre entente in sayng
[page 60] or syngyng of this holy seruyce. Ca. xxiii.

¶ Of reuerence and deuocyon that oughte to be had in thys holy seruyce both inwarde and outwarde.
[page 62] [Capitulo .xxiiii.

¶ Here endyth the Chapitres, And begynnyth the fyrste parte of thys Boke, that is called oure Ladyes myroure.

¶ How and why goddes seruyce is sayde, eche daye in .vii howres. Capitulo. primo.

Sepcies in die Laudem dixi tibi. These ar the wordes of the prophete Dauid saynge thus to our Lorde. Seven times on the day. I haue sayde praysynges to the. ¶ All resonable creatures were made to knowe & to loue, & to prayse god, & therin to haue theyr endeles ioy. But whyle our soulles ar prysoned in these dedly bodyes, we may not for corrupcyon & heuynes of the same bodyes entende contynually to *that* godly praysinge, like as they do that by deth ar made free from thraldome of the flesshe, & are come to the ende of theyr ioye, that ys the presence of god. Therfore our mother holy chirche reulyd by the holy goste, knowynge the fraylte & feblenes of her children, hath set us eche daye seuen howres, whiche at leaste we ought to occupy in the seruice and prayseynge of god, that is to say, Matyns, prime, tyerse, Sexte, none, euensong, & complyn. ¶ For sythe yt ys so as Salomon sayth, that a ryghtfull man fallyth seuen times on a day, and the nombre of all wyckednesse is namyd vnder seuen deadly synnes agenste whyche in holy chyrche is ordeyned seuen sacramentes, and gyuen seuen gyftes of the holy goste; therfore to gette remyssyon of oure synnes, and to thanke god for hys gyftes; we say prayseynges to hym in the sayde houres, seuen tymes eche day. ¶ And for god made all thinges in syx dayes & fulfylled them in the seuenth day & rested; therfore doynge thankeynges to god for all his werkes, & for all that he made; eche daye we prayse hym seuen tymes. ¶ Also for the lyfe of man is departed in seuen ages wherof we haue spente some full ydelly or euyl therfore to thanke god for oure lyfe, & to recompense suche neglygence; seuen tymes on the day we do seruice to God. ¶ And for all *the* time

Psal. cxviij. [* *Folio primo*]

The Rationale of the Seven Hours of Prayer.

Praise in heaven continual, but on earth limited by our infirmities.

Seven deadly sins. *Prouer. xxiiij.*

Seven Sacraments.

Seven gifts of the Holy Ghost.

Genes. ij. The world made in six days, and God rested on seventh.

Seven ages of Man.

But only those who live contemplative life can keep the seven hours of prayer.

of this lyfe passith under vii. dayes wherein the people of thys worlde that ys gyuen to actiue lyfe, is occupyed to gette theyr lyflode and oures, so that they may not frely entende eche day in all these times to prayse god wyth theyr tongues; therfore we that are callyd to contemplatyue lyfe, ought to prayse god for them, & for vs euery day .vii. times, *that* we may say to our lorde *with* Dauyd Lorde god I praysed the vii. tymes on the day.

¶ Why these vii houres, rather then other. Ca. ii.

Why particular hours chosen for mattins, prime, &c.

But now perauenture ye might aske why these seuen howres, that is to say, matyns tyme, pryme tyme, & so fourth ar rather assyned of holy chyrche to the prayseyng of god then other houres syth there ys many mo houres on the daye, & in the nyghte then vii. And to this I answere, that these howres ar more specially priuyleged then other for grete werkes *that* god hath wroughte therin, for which he is euerlastyngly to be praysed, & therfore we rede that sayntes both in the olde lawe, & in the new praysed god in these howres. For Dauid the prophete sayth to god of hym-

Psalm .cxvij. selfe thus. *Media nocte surgebam ad confitendum tibi*, That is, Lorde at mydnyghte I rose to prayse the. &

Psalmo .liiij. also he sayth thus. *Vespere, et mane & meridie narrabo et annunciabo*, that is, By the morow, at pryme tyme. & at none, and at euensonge tyme. I shall tell

Danielis .vj. & shewe thy prayseynges. Also Daniel the prophete worshyped god thryes on the day knelynge, *that* was

Sup. Daniel. .vj. Actus .iij. after the exposycion of saint Hierome, at tyerse, at sexte, & at none. Also Peter & John wente up in to the temple to pray at the houre of none, as yt is writen in *the* actes of thapostles. And saint Paule & Silas beynge in pryson, prayed to god at mydnyght, & then the erthe quaked, & all pryson dores openyd, & all the fetters & bondes of prysoners were losyd. Our Lorde

Ihesu cryst also prayed, not only in on parte of *the* nyght *but all the night he wooke in prayer as the gospel tellyth. And in the begynnyng of holy chirche, the clergy, & the comon peple both men & women rose to prayse god .iiii. tymes in *the* night. First in the beginnyng of the night, whan folke ar wonte to go to bed. The seconde tyme at mydnight. The thirde tyme a lytel before day, & the .iiii. tyme in the selfe morow tyde. For at euen our lorde was taken of *the* Iewes, & bounde and scorned. At midnight he was borne. Before day he spoyled hell, & in *the* mornyng he rose from deeth to lyfe. And therfore in some feastes matyns ar yet said at euen, & in som relygions at mydnight. And in som before day, & in other dyuerse tymes of the night. And in som chirches they say mattyns in the morow tyde. ¶ At pryme tyde, our lorde Ihesu crist was led to Pylate, & accused, & in the same howre after his resurreccyon he apperyd to Mary Magdeleyne, & another day he apperyd to hys dysciples, as they were fysshyng *the* same houre. At howre of tyerse, our lorde Iesu crist was scourged & crouned *with* thornes & scorned. The same howre after hys resurreccion he appered to *the* women comyng from the sepulcre. And on Penthecoste sonday the same howre he sent the holy goste downe to thapostles. At sexte, our Lorde Ihesu cryste was done on the cros, & fed *with* eysel & gal. The same howre after his resurreccyon he apperyd to thapostel seynt Iames, & on the Assension day the same houre he sat & ete *with* his apostels. At howre of none, oure lorde Ihesu crist cryed, & gaue out his soulle by dethe, the same houre a knyght openyd our lordes syde *with* a spere, & smote thorugh his herte, where out came water to our baptym, & blode to our redempcion. And on Ester day he apperyd *the* same howre to seint peter. At euensonge tyme, oure lorde Iesu crist on Shere

[* *Folio .ij.*] *Luce. rj.*

Practice of the early Church grounded on events of Christ's Passion and Victory.

Math .xxvj.

Sedum consuetudinem ecclesie Sarum.

Math .xxvij.

Marci .xvj.

Ioannis .xxj.

Math .xxviij.

Act .ij.

Ioannis .xix.

Math. xxvij.

Ioannis .xix.

thursday supped *with* hys apostels, & ordeyned the
Math. xxvj. holy sacrament of his holy body and blode. The same
Math. xxvij. houre on good friday he was taken downe from the
Luce .xxiiij. cros. And on Ester day the same houre he met *with*
too of his disciples goyng towarde Emaus, & made
hymselfe knowen to them in brekyng of brede. At
*com*plyn tyme, our lorde ih*es*u cryst on shere thursday
Luce .xxij. at euen prayed & swette blode. The same houre
Math. xxvij. on good fryday he was buryed, & on Ester day
the same houre he apperyd to hys dyscyples gatheryd
togyder in a close place for fere of the Iewes, & said
Ioannis .xx. to them Pees be to you. Thus ye may se that not
*with*out grete causes, these houres ar set & ordeyned
to be specially occupyed to the seruyce & praysyng of
our lorde god: rather then other houres on the day.

¶ Why oure Lady oughte to be praysed and seruyd in these same houres. Capitulo .iii.

Application of same principles to our Lady's Hours.

Now in happes ye thynke that these ar good causes why god shulde be serued in these houres, but syth all youre seruice is of our lady ye wolde wytt why her seruyce shulde be sayde in these same .seuen. houres. And as to thys ye oughte to thynke, that yt ys full conuenient *that* her holy seruice shuld be sayd in time according to his, for her wyl was neuer co*n*trary to his blessyd wyll. And furthermore som say that for at

The mattins star is *stella maris*, guiding shipmen to their haven.

matyns tyme ther apperyth a sterre in the fyrmament wherby shypmen ar rewlyd in the see, & brynge themselfe to right hauen, & for our mercyfull lady is that ster *that* socoureth mankynde in the troubelous se of this worlde, & bringeth her louers to the hauen of helth: therfore yt is worthy *that* she be serued, &

The prime star heralds the dawn.

prayed at matyns tyme. At prime tyme there apperyth a sterre before the so*n*ne, as yf yt were the leder or brynger forth of the so*n*n, & our lady cam before, & brought forth to mankynde *that* so*n*ne of rightwysnes

that is our lorde ihesu crist. At houre of tyerse labourers desyre to haue theyr dyner, & our lady hath brought furth to us, him that is foude, &*brede of lyfe, our lorde Ihesu crist comfort, & refeccion to all *that* laboure in his seruice. At houre of sexte *the* sonne waxeth more hotte, & by mene of our lady the euerlastyng sonne hath shewed the hete of his charite more largely to mankynde. At houre of none *the* sonne is hiest, & the hyest grace & mercy that euer was done to man in erth, was broughte in by mene of our lady. At euensonge tyme *the* day fayleth moche, and whan all other socour fayleth our ladys grace helpeth. Complin is thende of the day, & in thende of our lyfe we haue moste nede of our ladys helpe, and therfore in all these houres we ought to do her worshyp & praysyng. Also the paynes that our lorde ihesu crist suffered in his holy passyon in all these .vii. houres as is before said, our lady his moder sufferyd the same paynes in her harte by compassyon, & therfore yt is conuenient to prayse her & do her seruice in all the same houres. There be also .vii. ages of the worlde. The fyrste is from Adam vnto Noe. The seconde from Noe tyl Abraham. The thyrde from Abraham to Moyses. The .iiii. from Moyses vnto Dauid. The fyfte. from Dauid vnto Iechonye. The .vi. from Iechonye, to *the* comyng of our lorde Ihesu, & the .vii. from thens vnto *the* dome. And in all these ages our lady hath be desyred & loued of holy faders that haue be in eche of them as is shewed more openly in the legende of your seruice. And all the chosen of god that euer were or shall be in these .vii. ages of the worlde; ar or shal be brought to helth by mene of her. And god hymselfe louyth her more then he loueth all creatures *that* euer were or euer shall be in *the* same ages; therfore yt is resonable *that* .vii. tymes eche day she be worshyped & praysed, & our lorde god for her, of all hys chirche, & more spe-

Attierre labourers have their dinner.

[* *Folio .iij.*]

At sext the sun grows hot.

At noon the sun is highest.

At evensong the day faileth.

Compline ends the day.

The seven ages of the world.

On tewsday.

In which men are and will be saved by the Incarnation, whereof Mary was the instrument.

Capl'o .iiij. regule soti salua.[*toris*?] cyally of you that ar so specyally callyd to be her maydens and dayly to synge & to say her holy seruice.

¶ How youre seruyce and your legende, and the rewle were all gyuen of one spyryte. And how holy a man he was, that by heuenly inspyracyon set your songe, & your seruice. Ca. iiii.

The Hours of St Bridget revealed from heaven,

And so moche the more dilygent ought ye to be in syngyng, & sayng of your holy seruice, as it was in a meruailous wyse ordenid & giuen from heuen by our lorde hymselfe, & not by eny mannes wyt or connyng. For lyke as our lorde Ihesu crist which is one god with the father & the holy gost endited the rewle hymselfe by his holy mouthe to saynt Birgit so the same god endited your legende by an angel, & your seruyce by an holy man. Thys holy man was saint Birgittes confessoure & her master, for he taught her grammer & songe, & gouerned her & her housholde whose name was master Peter. Of whome our lady said thus to saint Birgit. Say she said to thy master that loueth the holy trinite in all his power; that I haue furtheryd him so moche in to the charite of the same holy trinite, that he ys one of the pryestes that god loueth most in the worlde, wherfore it was gyuen unto him to endite that songe, which is as golde that shall be to many in solace & comforte. Thys ys the songe of your seruyce, wherof our lady sayd to saint Birgit an other tyme thus. He that hath endited the rewle & that spirite that told the, the lessons; the same spiryte gaue hym to endite the songe with meruaylous tokens & shewynges. For there came to hym so grete a wynde in his eres that his brest, and the celles of hys hed were al inwardely fulfylled, in whiche fulfyllynge all hys herte was enflaumed to the loue of god, wherof after that fulfyllynge and enflaumynge and softe meanynge of hys tonge, he broughte fourthe the

by an angel, to St Bridget's confessor, Master Peter.

In extrauag. Capitulo .vj.

Ibidem. Capitulo .cxiij.

Master Peter's sensations under the inspiration.

wordes, and the notes. ¶ And therefore yt ys not semely that they shulde be shorted. For though in my songe there be no masterly makynge ne no Rethoryke Latynne, yet thoo wordes endytyd by the mouthe *of this my loued frende, plese me more, then sotel wordes of eny worldely maysters.

His words and song more pleasing to our Lady than rhetorical Latin.

[* *Folio .xiij.*]

¶ How the holy goste wroughte bothe by the angell and by master Peter, but dyuersly in ether of them. And what rewarde the same master shulde haue for writynge of your songe. Ca. v.

The mother of god sayd to saynt Byrgit. Thou oughtest to wyt *that* yt is no more mastery to god to make of ought, & to make of nought; then it is to speke, he made venemous wormes, & gaue them suche vnderstandyng *that* they know wether they may crepe for theyr lyfe fode, & for to kepe theyr lyfe. But the same benyngne god ys more enclyned to mannes nature. *that* is to say to man hymselfe, lyghtnynge hys soule after his beningne plesaunt wyl *with* the spiritual vnderstondyng of hys wordes & that in tow wayes. First yt semyth to the as a persone shewid the tho thinges that thou hast to say This our lady sayth to saynt Byrgyt of the angell that apperyd to her in mannes lykenes whan he endyted your legende as shall be saide afterwarde. ¶ The seconde wyse yt semyth to thy master as though hys eres & mouthe were fylled *with* wynde, & as though hys harte were stretched out *with* brenyng charite to god, as a blather full of wynde. And in that swete harte brenyng he gat knowlege of som wordes & saynges whiche he coulde not before, & how he shulde make responses, & antemps, & hympnes, & ordeyne the songe in notes. And ether of these twayne is of the holy gost, after the departyng of his verteu, *that* is to say. to *the* angell to the shewyng of *the* lessons, & to the other, *that* is to master Peter in

In extrava. Caplo. cxiiij.

He who gives instinct even to serpents can inspire angels and men.

Thus it was master Peter learned to write the service, and to add the musical notation to it,

as the angel had indited the lessons.

Neither legend nor service to be altered, but may be explained.

ordenyng of the songe. Therfore yt behoueth nother to shorten ne to lenght ether of them by mannes natural wyt nethelos yf eny worde seme derke; yt is lefull to make yt more open by more esy translacion An other time our lady said to saint Birgit thus. Say to him *that* writeth my songe & my praysynge, not for hys owne praysyng, ne for his owne rewarde, but for *the* praysyng of hym *that* is worthy all praysynge for all his werkes; *that* as the prynces of the worlde gyueth worldly rewarde to her praysers; so shall I rewarde him gostly. for as one sylable hath many notes vpon it; right so plesyth yt god to gyue hym croundes of rewarde in heuen, for eche sylable *that* is in the songe. & yt shall be sayde to hym in heuen. Lo here cometh *the* prayser *that* endyted the songe for no temporall good but for god alone.

Libro .iiij. Capitulo .xxxij.

All being written for the praise of God,

the writer shall receive a crown of reward for every syllable.

¶ How an angell was sente of god to saynte Byrgyt to endyte youre Legende in the tongue of Swethe whyche mayster Peter drew fyrste into Latyn.

[Capitulo .vi.

In prologo super sermonem angelicum.

Whan saint Birgyt had dwellyd many yeres in rome in a Cardinals place *that* ioyneth vpon saint Laurences chirche in damaso; then for she wyst not what lessons shulde be redde by *the* nonnes in her monastery *that* christe bad her bylde in Swethe whose rewle he endyted himselfe to the worshyp of his mother, she prayde to our lorde Ihesu therfore, & he apperyd vnto her, & sayd I shall sende *the* myn angel *that* shall reuele & endyte vnto the *the* legende that shall be redde at mattyns by *the* nonnes in thy monastery in worshyp of *the* vyrgyn my mother, & write thou yt as he saith vnto *the*. Then had saynt Byrgyt a chambre ioynyng vpon the sayd chirche of saynt Laurence, & a wyndo to the hye auter, wherby she myght se *the* body of chryste eche day. I haue often

St Bridget living in Rome caused a monastery to be built in Sweden.

Her chamber had a window looking on to the altar of St Laurence's church, which the writer had seen.

ben in the same chirche, & there I haue sene both the auter & the wyndo. In *the* chambre saint Birgit eche day after she had saide her houres, & her prayers, she made her redy to wryte *with* pen, & yncke, & paper or parchemyn so abydyng *the* angell of god, and when he came he stode by her syde ryght vp moste honestly. hauynge all way hys face with reuerence berynge and beholdynge towarde the aulter where the body of chryst was hyd and closed in a box as the maner ys. And so stondynge he endyted the sayde legende dystynctely and in order. in the moderly tongue of saynte Brygytte, and she full deuoutly wrote yt eche day of the Aungels mouthe, and mekely shewyd her gostly father eche day what she had writen the same day. But some dayes yt happened that the Aungell came not, and then whan her gostly father asked her yf she had writen eny thinge that day; she answered agen full mekely, and sayde. Father I haue wryten nothynge to day, for I abode longe the Aungell of god, that he sholde come and endyte and I wryte, but he cam not. ¶ Thus was this Aungels sermon of the excellence of the glorious vyrgyn Mary, endyted and wryten, whyche the same Aungell departed in lessons as they sholde be red at mattyns weykely thorugh oute all the yere. ¶ And whan he had done he sayde to saynt Byrgytte, lo he sayth I haue shapen a cote to the quiene of heuen the mother of God. Therfore sowe ye yt togyther as ye may. ¶ O how glad ought ye to be for to sowe on this heuenly cote, how dylygente and deuoute oughte ye to be to rede, and to here this holy legend. How depe and inwarde comforte shulde yt be to you, to synge, and rede & say thys holy seruyce, wherof the holy goste hymselfe is auctoure and maker, that hathe gyuen yt to you by so holy meanes, as by his holy aungell, by holy saynt Byrgytte and by so holy a pryeste. For whan saint Byrgytte had wryten the

In this chamber she was visited by an angel,

who dictated to her in Swedish [* *Folio .v.*] the legend to be used in her monastery.

This legend the angel broke up into lessons to be read at mattins daily, calling it a coat shapen for the Queen of heaven.

How glad should the sisters be to sing, read, and say the service so indited.

Legende of the Aungells mouthe in her owne tongue; then the aungell bad her take yt to master Peter for to drawe yt in to latyn & sayde thus vnto her. ¶ Say he sayde to thy mayster that he and I ar bothe one membre in god. For he ys as yt were the outwarde membre, and I am the inwarde membre. Therfore write he these wordes that I saye to the, and put he thereto, and therefro that hym semyth ys to be put therto, and therfro, as yt pleasyth hym, for we bothe ar gouernyd of one spyryte. Thys puttyng to & fro that the aungell spekyth of, was as I trowe, for a thing may not alway wel be turnyd from one language in to another wythout som chaungeynge of wordes more or lesse. ¶ Whan mayster Peter had turned thys Legende in to latyn out of the tongue of Swethe, for he was a man borne of the same londe; then he sent yt to master Alphonse whyche was a doctoure of dyuynyte to whom our lorde bad that all the reuelacyons shulde be taken after they were drawen in to latyn, for the same Alphonse was borne in Spayne, many an honderyth myle from Swethe, and coulde nothynge of her language. And thefore they neded to be drawen in to latyn or he se them. To hym the lessons and reuelacyons were taken, that he shulde se that they were sett in trew and conuenyente termes, wythout erroure or darkenes, for he was a greate clerke. And though the fyrste drawyng were good and trew, and don by the helpe of the holy goste; yet oure lorde wolde that moo men of dyuerse contryes and language shulde laboure therin, to theyr more meryte, & to more open shewynge and wytnesse of his maruaylous workeynge. For as he sayd to saynt Byrgytte, though the Euangelystes wrote the gospelles by the holy goste, yet other doctoures came after, that by the same spyryte dyscussed and expounded theyr wrytynge moche more playnely and openly, And so yt neded to be. *Therfore

It was translated into Latin by master Peter.

In extravag. ca. cxv.

The angel declares that Peter will translate Swedish into Latin correctly, by inspiration.

But it was sent to a Spanish Doctor of Divinity to be reviewed.

Idem. Ca. xlviij. et xlix. Item le .vij. Capitulo .xxxj.

Thus the lessons and revelations were edited by men of divers languages;

In extravag. Capitulo .xlix.

[* *Folio .vj.*]

thus after the settynge of mayster Alponse is youre legende red in all places of this order.

and they are read as they were settled by master Alphonse.

¶ That thys holy seruyce ought to be sayde with more dylygence and deuocion then other prayers. [Ca. .vii.

Bi all thys ye may se that ye ought to be full besy in all the wyttes and mightes of youre soulle, to synge, & rede, and here the holy houres of your seruyce ful deuoutly. And more deuoutly then eny other prayers. Not only for the holy ordynaunce, and settyng therof. as I haue now tolde you; but also for ye ar more bounde therto in dyuerse wyse. ¶ One for the ordenaunce, and obedyence of holy chyrche, where all that ar bounde to dyuyne seruice ar bydden straytly in verteu of holy obedyence to say or synge the seruyce of these .vii. houres studyously and deuoutly as fer as god geueth them grace. For thoughe yt be not in oure power to haue deuocion at oure wyll, for yt is the fre gyfte of god, yet yt is in oure power by grace to do that is in vs to dyspose vs to deuocion. And the grete curteyse of owre mercyfull lorde is frely to gyue the gyftes of grace & of deuocion to them that faythfully dyspose them therto. And yf he gyue them not to owre felyng he gyueth them to our most profyt, yf the defaulte be not in vs. And therefore we oughte to be right ware that we gyue none occasyon to oureselfe, ne to none other of lettynge of deuocion, by herynge or saynge worde or token or in eny other wyse. For that is forboden vs by holy chyrche in all wyse vnder greate payne. & the prelates of the chyrch be charged to take hede therto. ¶ An other thynge that byndeth you to these holy houres is your foundacyon, for your founder hath gyuen you your lyuelode, that you lyue by for that cause specyally that ye shulde prayse god in hys holy seruyce in these seuen howres. And therefore ye ar bounde of

Reasons why the hours should be sung, read, and heard devoutly.

Extra. de celeb. misse. Ca. dolentes.

First, for the sake of obedience to the Church.

De celeb. misse. Ca. graui in clementi.

Secondly, because the founder provided the sisters with their livelihood for that purpose.

Io. in summa confessor. libro. primo. tit. vij. questio. xviij. Ca. iiij. regule.

Thirdly, because the rule of the monastery enjoins it.

deutye and of ryght, syth ye take the lyuelode; to satysfye them after theyr entente and els ye ar gylty of wronge wythholdynge of youre dette. ¶ The thyrde bonde, ye haue by the rewle of youre professyon, wherby ye ar bounde to synge euery day these holy houres of oure lady solemply. And this solempnyte asketh both inwarde besynes to haue deuocyon in harte, and also in syngyng and redyng with tongue, and in other outwarde obseruaunce. ¶ And lyke as ye ar more bounde to this holy seruyce; then to other prayers; so yt pleasyth god more and is more profytable to you.

How the soul of a deceased monk told his abbot that God was pleased with the Divine Service used by the religious.

For we rede that the soulle of a holy relygyous man apperyd to hys abbot after his deth, and bad hym exhorte hys bretherne to say this holy diuine seruyce with all reuerence & deuocyon that the aungels of god myght offer yt vp to god at tyme of eche of these houres. For thys holy seruyce he sayd that ys deuoutly songe of relygyous people in erthe pleasyth god as moche, as that, that ys done of aungels before hys hyghe maieste in heuen. ¶ It ys also more nedefull to you, for yt deseruyth not onely the rewarde of prayer as other deuout prayer dothe, but also yt hathe the rewarde of obedience, that is better *then oughte that any man can deserue by hys owne deuocion. For after the sentence of saynt Augustyne one prayer of hym that deuoutly saythe hys seruyce in obedience of holy chyrche; is better then ten thousande prayers sayd of an other after hys owne wyll and deuoucyon, that rechelesly sayth the seruyce that he is bounde to.

[* *Folio .vij.*]

De opere monachorum. Capitulo .xvij.

The error of saying the service hastily or recklessly; of being silent at service, or of substituting private prayers.

¶ And therfore they erre greatly that hastely, and rechelesly say these holy houres, for haste of other besynes, or of other prayers. And so do they that wythdrawe theyr voyce from syngynge, for saynge of other deuocyons. thoughe they say the same thinge and moche more wythout note. ¶ They are also blamefull that of theyr owne wyll, medel other prayers, or

other besynes with these holy houres, as yf any wolde say a lesson or a response by hymselfe, whyle other syng yt or rede yt by note, and then say other prayers, or entende to other thinges, and afterwarde torne agayne & synge fourthe with the quier. Or if eny in tyme of mattins, or of eny other of these houres wolde stynte of, and entende to other deuocyons or to other occupacyons, and then say fourthe where they lefte, namely yf yt were eny longe thing or longe tareyng. For though bothe thys holy seruyce, & suche besynes or deuocyon be good, eche by themselfe; yet whan they ar medelyd togyther they plese not god. As wyne and ale ar good drinkes eyther by themselfe, but and they were medlyd togyther, men wolde not drynke them. Right so oure lorde wyll haue hys seruice sayde hole eche houre by ytselfe wythout medlyng of eny other thing. Therfore he forbad in his lawe that eny man shul sowe hys fylde wyth dyuerse sedes at ones. For the sede of these holy houres oughte to be sowen in the fylde of youre soulles, in theyr owne tyme by themselfe. And in other tymes of the day, ye may sow the sede of other deuocions, & of other good besynes, as layser wyll gyue you, & yf ye haue no leyser therto; then obedyence of this holy seruice fulfylleth, & recompenseth all suche thinges moche more fruytfully to youre soulles profyt, then yf ye sayde or dyd moche thyng, & were recheles in this. And therfore though your legende be longe, & a lesson be red but of one alone, yet thinke not that *that* is a voyde tyme to all the other to do what they wyll. For ye ought that tyme to syt full stylle & to here eche worde that is red, with full greate dylygence & deuoute entendaunce therto, sekeyng to haue deuocion therin; & to fede your soulles therwith, for yt is fode of lyfe, & ye oughte not onely to take hede to *that* ye say or synge yourselfe. but ye ought also to take hede, & here all that is red or

To mingle private devotions with those of the public service spoils both:

like mixing ale and wine,

Leuit. xix.

or sowing a field with divers seeds.

Lessons also ought to be devoutly heard, and no prayers said while they are being read,

for they are food of life.

songe there, of eny other, be yt lesson or verse, or orison or eny suche other thynge.

¶ That the seruice of these houres oughte to be sayde in dew tyme. And why youre seruyce is sayde after the brothers seruice. Ca. .viii.

Exactness needful as to time, &c.

Furthermore yt longeth to the obedyence of this holy seruyce, that yt be sayde & songe in dew time, in dew place, in dew maner, & in dew tyme, for men & women of holy chyrche, namely relygyous people, oughte to saye theyre seruyce eche howre in hys owne tyme, that is to say mattyns, at mattyn tyme, & pryme at pryme tyme, & so furth of all the other houres, but yf offyce, or syckenes *or other resonable cause let them so that they may not, & then yt is counsayled them to say all theyr seruice before none, by tymes in the mornyng, leste they be lettyd in dew tyme of sayng, with other casual besynes. & ageyn after mete the seruice of after none For whan these houres may not be said in their oune time, they ought to be said before the tyme rather then after. For as a holy doctoure sayth. Obedience wyl that dyuyne seruice be sayd in tyme, but whan yt may not; prouydence wyl that yt be sayd before the tyme. But for to tary after the tyme yt is he sayth blameful negligence. And therfore sayth an other holy doctour, that god heryth redyly the prayer, & seruice that is sayde in dew tyme as he sayth by his prophete. *Tempore placito exaudiui te.* That is. I haue herde thy prayer whan thou praydest in dew tyme.

Ex regula Benedicti. capitulo .xlvij. et l.

[* *Folio .xlij.*] *Extra. de celeb. misse. Ca. primo.*

What to be done when duty or sickness hinders.

Hugo sup. regul. Aug. Ca. iij.

Triuet sup reg. Aug. Ca. xix.

Esa. xlix.

¶ This tyme is to be vnderstonde as for your seruice, soche tyme as yt is sayde in your quier, after the vse of the monastery. as the day and the seruice asketh. For the brothres seruyce ought to be sayde before youres in dew tyme after the common vse of the chyrche. And therfore youre quier may not kepe tho same tymes. But yt is medefull obedience, that they

The service of the brothers of Syon to be said before that of the sisters.

that ar out of *the* quier say theyr seruice & houres in soche tymes as they ar sayde in the quier, as moche as they may as is before saide. ¶ The cause why your houres be sayd after the brothres, our lorde ihesu cryst tellyth to saynt Birgyt and sayth thus. ¶ The scripture whiche ye calle the byble, that we calle the scripture of golde; sayth *that* a pore man by his wysdom delyueryd a Cytye that was bysegyd of a myghty man. And afterwarde no man had mynde on *that* pore man. ¶ Thys cytye is mankynde, whome the fende bysegyd in foure sydes, for he bysegyd man *with* foure synnes, that is to say, fyrst by inobedyence of godes commaundement. The seconde by trespas ageynste the lawe of nature. The .iii. by noyous couetyse, & the forthe by hardenes of harte. ¶ This creature of mankynde my mooste holy mother in maner delyueryd, whan she lefte all her wyll in to my handes, & wolde suffer all trybulacion that soulles myght be saued. This is veryly godly wysdome, to commytte all wyl & power vnto god, & to delyte in contrary thinges for god. Therfore for this wyl. I god. & the endeles sonne of god. was made man in *the* virgin, whose harte was as myne hart. And therfore I may well say that my mother & I haue saued man, as yt had be *with* one hart I sufferynge in harte & body, & she in sorowe of harte and in loue. Therfore this virgin was veryly poure for she desyred ryght nought of rychesse, ne the leaste synne cleuyd neuer to her soulle. ¶ For there ar *som*me pore from good, but they ar full of couetyse & of pryde, & these ar, not the pore that I mente of in my gospell. But other ar ryche in rychesse of goodes, & pore in spyrite. And these ar they that counte themselfe but asshes and dedely, & desyre to be *with* cryst, and they haue rychesse onley for nede, & for profyt of theyr euen crysten. These ar veryly pore, and riche in god. And amonge these, was my mother.

As ordained by revelation to St Bridget. *In extravag. Capitulo .iij. Ecclesi. .ix.*

The Bible, which is Scripture of gold, tells of

the siege of Mansoul by four sins on four sides.

Its delivery by Mary's submission of will to be the instrument of the Incarnation.

Her sorrow, love, and obedience, thus helped forward the salvation of mankind.

Math. v.

The poor in spirit seek only Christ, and keep their wealth for their fellow Christians.

So was Mary poor in spirit and rich in God.

¶ Therfore the pouerty & the wysdome of this vyrgyn my mother, ys as yt were forgotten. For there ys but few, but that though they prayse her *with* theyr mouthe, yet they cry not to her, in all theyr harte nor they folowe not the *steppes of her charyte. ¶ Therfore. for in the chyrche of god, the worshyp of god ys songe of many, seuen tymes on the day, after the maner of oure forne fathers; therfore I wyll now, that fyrste the bretherne synge theyr houres in dew tymes. And afterwarde that the systers fulfyll the offyce of theyr seruyce somwhat more tareyngly. For to them ys not set the seuen folde nombre of theyr houres after *the* course of *the* sonne, but as they may, they muste do, & kepe the tyme as they may. ¶ And thys I myselfe ordeyne *that* endyted the rewle, that yt shulde be knowen, not only of crysten men, but also of the hethen that shall be conuertyd, *with* how greate worshyp god wyll haue his mother worshypped. ¶ And also for she is hed & lady of this monastery, by whome I wyl do mercy to synners. And also that the scrypture shulde be fulfylled that sayth I shall prayse god in all tyme, & in al my lyfe. ¶ Thus this synguler grace is not to be refused for a synguler good, dothe no preiudyce to a generall good. Ne the praysable custom of fathers is not therfore to be repreued; but yt plesyth me *that* in other chyrches, the houres of *the* vyrgyn my mother be sayde fyrste, and that then after be songe the houres of the day after the tymes set, & ordeyned in holy chirche. ¶ By this reuelacyon ye may se, that not wythstondynge the vse of the chyrche ys in many londes & contres to say fyrste the seruyce and houres of our lady, as lesse worthy. & afterwarde the houres of the day as more worthy; yet our lorde wyl do *that* reuerence to his holy mother, that in thys order the houres of her shall be sayd after the houres of the day to her most worshyp. ¶ ye may also se in

[* *Folio lx.*] This poverty of spirit to be followed in saying her service;

by giving that of the brethren the precedence.

Yet to her greater honour.

Psalmo .xxxiij.

In other churches the hours of the Virgin sung first, as less worthy; and then the hours of the day, as more worthy.

this same reuelacyon that though ye may not kepe the tymes vsed of the chyrche for causes before sayde; yet ye oughte to kepe the tymes as moche as ye may in soche wyse as I haue said before.

¶ That these holy houres ought to be sayde in dew place that is the chirche. Ca. ix.

Thys holy seruyce ought also to be sayde in dew place that is in the chyrche, but yf syknesse or soche resonable cause lette, that ye may not come thyder. For chyrches are halowed & ordeyned for prayer, & for diuine seruice to be sayde & harde therin, as oure lorde sayeth hymselfe. *Domus mea, domus orationis vocabitur.* That ys to say. My howse, *that* is holy chyrche. shall be called a howse of prayer. And yt ys moste spedefull to you, to pray in that place for many causes. ¶ One for more worshyp of oure sauyour Iesu cryst & of hys blessyd mother our lady in whose worshyp *the* chirche is halowed. ¶ An other cause for the blessyng & the prayer of the bysshop in tyme of halowyng of the chyrche, which helpith & furtherith moche the prayer of them *that* pray therein. ¶ The thyrde cause, for the aungels of god dwelle there to helpe vs in time of prayer, & to promote our prayers towarde god. And in token therof the holy Patryarke Iacob se a vysyon in a place callyd Bethel, that ys as moche to say as the howse of god & betokeneth holy chyrche, aungels comyng downe from heuen, & goynge vp agayne to heuen, menyng *that* when we pray in chyrche; the aungels of god come downe to helpe vs, & go vp to offer our prayer to god. And therfore sayth saint Bernarde. O he saith. who so had open eyen and myght se wyth how grete cure and ioye aungels ar amongeste them that synge deuoutly and praye, wherfore he saythe, I admonysshe you my moste loued frendes, that ye stonde purely in the praysyng of god,

Inno. super capitulo presbiter.

Reasons why the service to be said in church.

Math .xxi.

.i. Because Christ and His mother are thus most honoured.

.ij. Because the church is a holy place by its consecration.

.iij. Because angels assist at Divine Service in church,

Genes. xxviij. as shown by Jacob's vision at Bethel.

[* *Folio .x.*]

Super cantica sermone .vij.

.iiij. Because evil angels have less power to hinder prayer that is said in church.

so that ye do yt reuerently and gladly. ¶ The forthe cause is for the fendes haue lesse power to lette prayer there then in eny other place, & therfore the same patriarke Iacob, after he had sene the sayde vysyon, he sayde. *Quam terribilis est locus iste*, That is. How ferefull is this place. For the holynes of the chyrche & deuoute prayers made therin, & namely the presence of *the* holy sacrament of the auter; rebuketh the boldnes of the fende, & maketh him aferde. ¶ And the fyfte cause ys for our lorde god wyll take hede of them, & here theyr prayer *that* pray in holy chyrche, as he sayde himselfe. *Oculi mei erunt aperti, et aures mee erecte ad orationem eius qui in loco isto orauerit*, That is to say. Myne eyne shall be openyd to se hym and myne eres shall be dressed vp, to here his prayer, that prayeth in thys place, that is holy chyrche.

Genes .xxviij.

.v. Because God promises to hear prayers said in church.

Secundo. paralip. .vij.

¶ How perylous yt is to be absente from chyrche in tyme of these holy houres wythout very nede.

[Capitulo .x.

The error of those who might come to Divine Service and do not.

Therfore they that myght come to chyrche in tyme of goddes seruice and do not; they do not only offende god, & hurte theyr owne soulles by inobedience agenste god & holy chyrche; but also they hynder the spede of theyr prayers, & lese all the greate furtherynges before sayd. ¶ And though they be well occupyed, & haue leue to be thense yet yt suffysyth not, but yf very nede cause yt as ye may vnderstonde by thys example. ¶ There was a grete, & a worthy clarke that lefte the worlde, & becam a relygious man in the cyte of Parys, & kepte the rygoure of hys relygion in full greate streyghtnes vnto hys lyues ende. Netheles by cause of hys clergye he was lysensyd by his abbot to be absent fro the quier to intende to hys studye, wherby he compyled & made full many notable bokes to the profyt of all holy chyrche. But after he was

In speculo spiritualium parte .iiij. Ca .xxj.

How a clerical author suffered for remaining at his books instead of attending Divine Service.

dede & buryd, on a nyght as *the* abbot stode at mattyns *with* his bretherne, he se one st*o*nde in this dede m*a*nnes stalle, *that* lowly enclyned to him & by sygne asked co*n*fession. Than the abbot vnderst*o*nding that it was *the* same m*a*nnes soulle; he went *with* him out of the quier in to the chapitre hous, where the soule was take a non & sore torme*n*ted lo*n*ge tyme togidre. And after his torment he apperred agen to his abbot, & then the abbot asked hym the cause of his peyne. He answerid & sayde. For dyuine seruice, by cause I fulfylled yt not in *the* quier night & day as other brethern did. Then said the abbot. Thou gadrest and made many bokes out of holy scripture, & hast lefte them to *the* profit of many other *that* shall come after the. And for that cause I gaue the leue to be fro*m* diuine seruice. The soule answerid & said An unlawful leue is not leue, but it is violence of *the* ordre for suche lycence shold not be graun*t*ed but seldome, & only whan nede co*m*pelleth. The abbot asked him what myght delyuer hym fro*m* his payne; and he sayde a trentalle of masses songe for hym in the couent, whyche was done, and the soulle was delyueryd by the mercy of oure lorde Iesu chryste. ¶ Thus ye may se that though this mannes labour [*] were good and done by leue; yet yt excusyd hym not from payne for yt was not nedefull ne longynge to the obedience or profyt of hys relygion. ¶ But they that wolde leuer be in the quier then thense, and may not be there, for office or occupacyon that they haue to do in charite, and by obedyence to the co*m*mune profyt of the monastery, or of the relygion; they ar not only excused, but also they ar parteners of theyr merytes that kepe *the* chyrche, lyke as they that kepe the chyrch ar parteners of theyr mynistracion & labours for all ar as membres of one body in oure lorde.

The remorse he underwent after death;

though his books were good, and he had leave of absence.

His soul was delivered from its pains by a trentall of masses being sung for him.

[* *Folio xj.*]

Inno. de celeb. misse. Cu. primo.

¶ That ye ought nether to be to slowe to chyrche warde ne hasty to go thense. Capi. .xi.

All who can go should be quick to go to church.

Therfore they that haue helthe and strengthe and ar not lettyd by obedience; they ought to be full hasty and redy to come to this holy seruyce & lothe to be thense. They oughte not to spare for eny slowth or dulnes of the body, ne yet though they fele some tyme a maner of payne in the stomacke or in the hed, for lacke of sleape or indygestyon. For they that quycly aryse for loue of goddes seruice, and feruently dyspose them therto; they shulde fynde our lordes helpe, and often fynde themselfe better at ease sone after bothe in body & in soule then yf they lay for fauoure of the flesshe styll or withdraw them thense. ¶ For lyke as they that styrre up themselfe wyth a quycke and a feruent wyll thyderwarde ar holpe fourth and comforted by oure lordes good aungels; right so fendes take power ouer them that of slowthe kepe them thense, as ye may se by example of a monke that was suffycyently stronge in body but he was slepy, and dul to ryse to mattyns. Often he was spoken to for to amende, and on a nyght he was callyd sharpely to aryse and come to the quyer. Then he was wrothe, and rose up hastly and wente towarde *the* pryue dortour. And whan he came to the dore, there was redy a company of fendes co*m*ynge to hym warde, that cryed agenst hym wyth ferefull noyse and hasty, often saynge & cryyng. Take hym, take hym, gette hym, holde hym; And w*ith* thys the man was sodenly afrayde, and turned agayne & ran to chyrche as fast as he myght, lyke a man halfe mad and out of hys wytte for dreade. And when he was come in to hys stalle, he stode a whyle trembelyng and pantyng, and sone after he fel downe to the grounde, and lay styll as dede a longe tyme without felyng or sturyng. Then he was borne to the farmery, and after he was come agayne to hym selfe he tolde his bretherne

Mere sluggishness, indigestion, or headache, ought not to hinder.

Ready going often brings relief from our Lord and good angels.

Stopping away gives evil angels more power over one.

How the fiends frightened a monk who evaded Divine Service.

Being taken half dead to the infirmary,

what him eyled, and from thense fourth he wolde be in the quyer wyth the fyrste. And so I trowe wolde other that ar now slowthefull, yf they were hastyd on the same wyse. But yt is to drede leaste they be worse treated in theyr soulle of the same company, and fele yt not, & therfore they amende not. But alas what shal soche do at that hour when an innumerable company of fendes shall com agaynst them and they shall not knowe whither to fle ne ren from them. ¶ Therfore yt is holsom to fle by tymes from theyr seruice, and to renne hastely and spedyly to oure lordes seruyce. And when ye ar there; none [*] oughte to go oute tyll that seruyce, or houre be done that is begonne, wythout the greater nede. For lyke as the fende ys besy to let folke, that they shulde not come there, Right so laboureth he whan they ar there to make them to go out, or to haste them thense. ¶ Hereof spekyth saynte Gregore in hys dialogges. where he tellyth that saint Benet had many abbeys under hys gouernaunce. And in one of them was a monke that coulde not abyde in the chyrche in tyme of goddes seruyce. But often tymes when other were moste besy in prayer, he wente out and wandryd aboute, or dyd some other occupacyon, whan his abbot had often warned hym, and he amendyd not; he led hym to saynt Benet, and he blamed hym sharpely, and then he amendyd a day or tow, but the thyrde day he turnyd ageyne to his olde maner. ¶ Then came saynt Benet thyder hymselfe, and at seruice tyme when all gaue them bysely to prayer and deuocyon; he se how a lytel blacke boy toke that monke by the lappe and led hym out of the quyer, and how he arose anon, and went after hym. ¶ Then sayde saynte Benet to the abbot and to an other holy monke callyd maure. Se ye not who yt ys *that* draweth out thys man; They sayd no. Then they prayed two dayes and maure se how the fende in

he subsequently recovered and reformed.

Better so than to be pursued by innumerable fiends at last, without hope of escape.

[* *Folio .xij.*]

Libro secundo Capitulo .iiij.

Of a monk who always left the church during Divine Service.

How St Benedict discovered that the monk was led out by a little black boy.

The monk Maurice saw this

fiend in the form of a black boy.

lykenes of a lytel blake boy drew fourth the monke, but the abbot myght not se yt. ¶ The nexte day when the seruice wos do. saynte Benet went out, and

St Benedict took a rod, and beat the misguided monk well.

founde the same monke standynge wythout. And then saynte Benet toke a rodde and bette hym well for the dulnes and blyndenes of hys harte. And fro that

After which he always kept his place in the quire.

day fourth, the blake boy was no more hys leder, but he abode stabely in the quyer, & in prayer wyth besy deuocyon. ¶ Thus whyle the monke was beten, the fende was dryuen away. And by thys ye may se that yt is the fendes besynesse to make folke go from the quyer in tyme of goddes seruyce.

¶ What profyt ys in the songe of dyuyne seruyce more then in the songe wythoute note. Capitulo xii.

The manifold advantages of *singing* Divine Service.

And no meruayle, though the fende be besy to lett folke from the songe of this holy seruyce, for in deuoute syngynge and herynge therof, is manyfolde profyt to

j. It stirs the soul to contrition for sin.

mannes soulle. ¶ Fyrste for yt sturryth a mannes soulle somtyme to contrycyon, & compunccyon of hys synnes. For the holy doctoure saynt Isodore sayth

Libro tercio de summo bono capitulo .vij.

thus. Though the swetnesse of the voyce or songe ought not to delyte, ne sturre a cristen mannes harte, but the wordes of god *that* ar songe yet I wote not in what wyse more co*m*punccyon aryseth in the harte, then by the voyce of syngynge. For there ar many he saith *that* by swetenes of *the* so*n*ge, ar styrred to wayle and to wepe theyr synnes. And the sweter that the so*n*ge is, the more they folow out in wepyng teares. ¶ The

.ij. Libro nono capitulo .xj. It melts the heart to devotion, as St Augustine so well says of his own case.

seconde, yt meltyth the harte in to more deuocyo*n*, & therfore sayth saynt Augustyne to god hi*m*selfe in his co*n*fessyons. A lorde he sayth how I was styrred to Ioye, and I wepte in hymnes and songes of thy chyrche that sowned swetely. Tho voyces flowed in to myne eres, and trouth was molte in to myne harte, and therby the affeccyon of pytye and of *loue was made hotte in

me, and teares ranne out of myne eyen, and I was full well wyth them. ¶ The thyrde yt causeth some tyme deuoute soulles to be rauyshed and to receyue spyrituall gyftes of god as ye rede in saynt Mawdes boke, how she had many of her reuelacyons in tyme of goddes seruice. And therfore on a tyme, whan Helysee the prophet had not redy the spyrite of prophesy, he had gette hym a synger of psalmes in the harpe or in *the* sawtery. And whyle he songe the spyrite of god came upon the prophet, and then he tolde by the spyryte of prophesy to them *that* came unto hym what they shulde do. ¶ The forthe profyt of holy chyrche songe ys, that yt dothe away vndyscrete heuynes. And therfore sayth the apostell saynt Iames. If eny of you, he sayth be heuy; syng he and pray he wyth an euen harte, for as the glose saythe there. The swetnes of syngynge and of psalmody; puttyth a way noyous heuynes. And Isodore saith that deuoute syngyng in holy chyrche conforteth heuy hartes, and makyth soulles more gracyous, yt refresshet them that ar wery and tedyous, yt quyckeneth them that are dulle, and yt sturryth synners to wayle theyr synnes. For though the hartes he sayth of flesshely people be harde; yet when the swetnes of that songe soundyth in them, theyr soulles ar sturred to the affeccyons of pyte. ¶ The fyfte is that yt chasyth and dryueth away the fende, and that was fygured in Dauid, when the fende vexed kynge Saul and Dauid smote on hys harpe and the fende fledde away. And moche rather he flyeth where *the* psalmes of Dauyd and other diuyne seruyce is deuoutly songe. ¶ The syxte profyt is, that yt confoundeth and ouercometh the enmyes of holy chyrche, & of goddes seruantes as well bodely as gostly. And thys is shewed in holy scrypture by kynge Iosaphat, that was kynge of Ierusalem. For when hys enemys came agenste hym in so greate power that he wyste well

.iij. It ravishes devout souls, and sometimes fits them to receive special gifts, as did St Maude.

Quarto regum tercio. So Elisha sent for a minstrel to make him ready for the spirit of prophecy.

.iiij. It makes the heart joyous and sweet,

Jacobi .v.

Ubi supra. refreshing and softening it with love.

.v. It drives away evil spirits.

Primo. re. xrj.

.rj. It overcomes the bodily and spiritual foes of God's Church.

Secundo parali .xx.

he myght not by mannes power *with*stonde them; he ordeyned syngers of goddes seruice to prayse god, & to go afore hys hoste syngynge. And whan they began to prayse god; god tornyd tho enemys eche of them agenste other, & eche of them slew other, so that none of them all escaped alyue. A maruelous werkyng of goddes seruyce. ¶ So we rede of kynge Roberte of fraunce that was a connyng man, & so deuout towarde goddes seruice, that he wolde be in eche feaste in some monastery for dyuine seruyce. And not only he wolde synge *with* the monkes; but also he wolde do on a cope, & stande and synge as a chantoure in myddes of *the* quier, wherof it hapned on a tyme whan he beseged a castel that was rebel agenst hym, & the feaste of saynt Anyan fell to be the same tyme at Orleaunce; he left his hoste at sege, & went thyder and toke a cope and songe in the myddes of *the* quier as he was wonte to do. And when he came to Agnus dei, & had begonne yt thryes *with* an hygh voyce, knelyng doune at yche tyme on his knees; the walles of the castell that was beseged fell downe sodenly to the grounde, & so the castel was dystroyed, & his enmys ouercomen. ¶ And thus ye may se *that* there is no better armure of defence agenst all enmyes: then deuout syngyng of our lordes seruice, wherfore Dauid the prophete sayd thus *Laudans inuocabo dominum et ab inimicis meis saluus ero.* That is I shall calle upon oure Lorde in praysynge; and so I shall be safe from all myne enemys. For yt hathe not bene sene, that euer eny place myscheued where goddes seruyce was deuoutly kepte. ¶ The seuenthe profyt of holy chyrche songe is that yt pleasyth so moche god, that he desyreth and ioyeth to here yt. And therfore he sayth to hys spouse holy chyrche. *Sonet vox tua in auribus meis.* that ys, Thy voyce may sounde in myne eres. Glad then ought ye to be to sing that songe that god himselfe desyreth

In cronica Antonini titu. xrj. Capitulo primo. §. xviij.

How King Robert of France sang in the quire.

and leaving his army in front of a castle went to sing mass at Orleans,

when the walls of the besieged castle fell down as the king sang Agnus Dei.

[* *Folio xliij.*] *Psal. xrj.*

.vij.

It pleases God to hear Church song.

Canti. secundo.

to here. But so yt oughte to be songe, that it sounde wel in to his eres for else yt auayleth but lytell. For he taketh more hede of the harte, then of the voyce. But when bothe accorde in hym, then is yt beste. And yf ether shulde fayle, yt is better to lacke the voyce then the harte from hym. ¶ Therfore they that wolde prayse god wyth voyce of syngynge, & can not or may not; our lorde wyl holde them excused, so they saye deuoutly suche seruyce as they can, & kepe theyr hartes clene in mekenes and in obedyence. For as owre Lady saythe to saynt Byrgit. A clene harte & a meke plesyth god in scylence as well as in syngyng. And therfore as we se that all members of one body haue not all one workyng, for the eyne se, the eres here, the tonge spekyth, the handes warke, and so eche dothe that longeth to hym, and helpyth other. Ryght so oughte eche of vs to helpe and to bere other, and to do as we can & may in the callyng that god hath callyd vs, and to serue oure god with the gyftes that he hath gyuen vs, that in all thynges he be worshyped in vs all.

He takes heed to the heart more than the voice, though for both to accord is best.

But if any cannot sing with the voice then the devotion of their heart is acceptable to Him.

Libro tercio capitulo primo.

And all of us should serve God with the gifts that are given us.

¶ Who ordenyd fyrste the praysyng of god to be songe in quyers, and why psalmes ar oftener songe in holy chyrche then other partes of holy scrypture.

[Capitulo .xiii.

Saynt Austyn sayth that Moyses was the fyrste fynder of this maner of syngynge in quyer. For when god had smyten Egypte with seuen plages, & delyueryd thense hys peple whyche wente thrughe the red see on theyre fete dry, for the water stode up as a walle, and abode tyl they were paste, & Pharao the kinge of Egipte with all hys hooste folowyd after for to haue slayne them; then the water fell upon the same Pharao, & upon all his, & drowned them euerychone, wherfore Moyses in praysyng and thankyng of god for

Church song invented by Moses,

Exo. xiiij.

at the passage of the Red Sea.

that greate myracle made a songe that begynneth. *Cantemus domino.* whyche is youre fyrste psalme at lawdes, on fryday and then he ordenyd tow quyers, one of men, an other of women, to synge & to prayse god. And in the mennes quyer he was chyfe chanter hymselfe, & hys syster Mary was chyfe chanteres in *the* womens quyer, as saint Austyn sayth, & as yt is writen in the seco*n*de boke of scripture. ¶ After this many other bothe me*n* & wymen fylled w*ith* the spiryte of god made songes, & psalmes to *the* praysyng of god, & specyally the kynge & prophete Dauyd, whome god chose fro chyldehod to *the* greate gyfte, that he shulde be prynce of syngers of goddes meruayles, & maker of psalmes to our lordes praysynge. · ¶ These songes and psalmes ar writen in the psalter boke whiche ar sayde, & songe in the seruyce of holy chyrche, oftener then any other boke of holy scripture for dyuerse causes. Fyrst for *the* ebrew'es that is to say the Iewes, which were goddes speciall people, vsed moste to synge these psalmes in the temple of god. ¶ An other cause is for example of penau*n*ce & hope of mercy to synners, whyle we se that Dauyd whome our lorde chose after hys oune harte felle so depe in synne, & by penaunce rose agen to so moche mercy and grace. ¶ The thyrde cause is for *the* propertye of these psalmes deuoutly songe is to dryue away fendes, & all euel spirites, as I sayd before. The forthe cause is for there is more prayer in these psalmes, then in other bokes of scrypture. ¶ The .v. cause is, for the greate worthynes therof, for in few wordes they co*n*teyne moche mystery, & grete sentence more then other scrypture. For as saynt Austyn sayeth All that the olde lawe. All that the prophetes, & all that the gospel & the new lawe bydde & ordeyne is co*n*teyned in these holy psalmes, & therfore he sayeth the syngyng of them pleasyth god moche, for al that is in them, longeth to hys worshyp, what he

Exodi. xv.

The first double quire, of men and women.

Moses led one quire, and Miriam the other.

Why the psalms and hymns of Scripture are used more frequently than any other books,

j.

[* *Folio .xv.*] after the custom of the Jews.

.ij.

For example, of David's repentance and hope of mercy.

.iij.

Because they drive away evil spirits.

.iv.

They are full of prayer.

.v.

In prologo super psalmo.

Because in a few words they contain so much mystery both of the old law and of the gospel.

sayeth may be founde in these psalmes; that is not to *th*e profyt & edyfycacyon of mankynde, what degre or age or co*n*dycyon that he be of; Eche man & woman and childe yonge & olde, may fynde in these psalmes that shall teche hym, & that shall delyte hym. For psalmes he sayth co*m*forteth the heuy, & tempereth them that ar mery, they appese them that ar wrothe, & they refreshe the pore, they warne the riche to knowe themself and not to be prowde, & so they gyue able medycyne to all that receyue them. They dyspyse not synners: but they offer and gyue them wholsome remedy of penaunce. For oure lorde god hathe made a drynke by hys seruante Dauid whiche is swete to taste, & effectuall to hele the woundes of synners by hys verteu. This drinke is these psalmes, that ar swetely harde when they ar so*n*ge, & they go thorughe the harte whe*n* they delite. Moche more is said in praysyng of these psalmes, whiche I leue to write here for lenghte. ¶ The holy pope called Damasus, ordeyned *that* these psalmes shulde be so*n*ge one verse on the tone syde of the quier, an other on the other syde. For a holy bysshop that was *th*e thyrde of antioche after saynt Peter harde aungels on an hyghe mou*n*tayne synge psalmes in suche maner; quier to quier, & so was that maner of syngynge fyrste begonne in grece, & after ordened to be kepte in the chyrche of Rome as is before sayde. ¶ How hympnes and ante*m*pnes, & responses & suche other were made & ordeyned, and set to be sayde and songe in holy chyrche, by holy sayntes & popes and generall conseylles. I hope yt nedyth not moche to write here to you. For ye haue nye all suche thynges made and set to you of new in your seruice in suche a meruelous and gracyous wyse, as I haue sayde before.

St Augustine's sayings on the value of the Psalms for the heavy and the merry, the rich and the poor.

Pope Damasus ordained antiphonal singing in the Church of Rome, after the example of the Church of Antioch taught by a vision seen by St Ignatius.

The beauty of the Church song of Syon.

¶ That the houres of this holy seruyce ought to be songe and sayde in clennesse of conscience.

[Capitulo .xiiii.

Purity of heart in Divine Service.

To the maner of syngyng youre houres longe many thynges. Fyrste *that* they be sayd *with* clene conscyence. For yf any erthely lorde loue to haue the seruauntes *that* ar nexte about him honest and clene in all theyr gouernance & aray; moche more yt longeth to the lorde of lordes to haue *hys seruauntes clene *without* fylthe of synne, namely them that ar called to be contynually occupyed in his holy praysyng, & therfore sayth the prophete Dauid *Deo nostro sit iocunda decoraq; laudacio.* That is to our god may be geuen ioyfull & fayre praysynge. And here is fayre and ioyfull wel set to gyther. For there may no soulle verely ioye in *the* praysyng of god, but yf yt be fyrste made fayre, and clensed from synne. ¶ Wherfore he that hathe remorse in conscyence of dedly synne, & therwith saith, or syngeth goddes seruice; he synneth in the sayng. And yet yf he lefte yt vnsayde he shulde synne more greuosly, what shall he then do syth he synneth bothe in the doyng, & in the leueynge Thus shall he do. He ought to repente him of his syn & to be in ful wyl, & purpose to shryue hym therof, & to amende, & so lowly meke hym to god, & aske hym forgyuenes. And then trustyng in our lordes mercy he shall say hys seruyce *with* sorow of harte, & with mekenes & drede. For he ought not to thynke *that* he ys in dedly synne when he is contrite & sory therof. ¶ And hereof ye haue a notable example in saynt Maudes reuelacions, bothe for diuine seruyce, & for howslyng. That lyke as a man agenst a lordes comyng to hym maketh clene his house, & yf he may not for hast, cast out all *the* vnclennesse before his entrey, then he swepeth yt vp togyther in to a corner & castyth yt oute afterwarde. Ryghte so when a persone goyth to

That the soul may be fairly arrayed for God's presence as the [* *Folio .xvj.*] body is for that of kings.

Psal. .cxlvj.

Yet even those who are sorrowing for deadly sin must not leave it unsaid,

De celeb. misse capitulo graui in Clement.

but to repent, to amend, and to seek absolution and forgiveness;

Libro secundo Capitulo .xi.

purposing to cast out the sin afterwards if obliged to go to Service or Communion before being shriven.

dyuyne seruyce, or to the howslynge, & felyth grudgeyng in conscyence, yf he may not get his gostly father to shryue hym, then he ought to sorowe hys synnes in his harte by contricion, and to shryue him therof to god and so swepe yt in to a corner of hys mynde tyll he may gette hys confessour, and trustynge in oure lordes mercy go to hys seruice or to hys howslyng. ¶ This is to be kepte in all times, and in all synnes as for dyuyne seruyce. It is also to be kepte in youre howslynge, as for suche dayly defaultes, or neglygences as ye ar not syker that they ar not dedly. ¶ But & eny know himselfe gylty in dedly synne; he ought not to be howsled tyl he be shryuen. And also of dyuyne seruice, yf eny fele remorse of dedly synne, wyttyng well that yt is dedly synne, yf he may esely get hys confessoure or he begyn hys seruice; he ought to be shryuen before, & to take hys penaunce. For trew shryfte of mouthe with absolucion folowyng lyghtyth moche a soulle, and gyueth conforte & hope of forgyuenes wherby he may the more frely and deuoutly prayse god in hys holy seruice, whyle he felyth hymselfe clene and sewre in conscyence.

This is to be the general rule for Divine Service.

And also for Communion in the case of sins of which you are not sure that they are deadly sins.

But none should go to Communion in deadly sin.

And Absolution in all cases gives the soul comfort and hope of forgiveness, thus better fitting it to praise God.

¶ That the harte ought to be kepte in tyme of these holy houres from distraccion, and thynkynge of other thynges. Capitulo .xv.

The seconde thinge that longeth to the dew maner of sayng or syngynge of thys holy seruyce ys the stable kepyng of the harte, & of the mynde thervpon so that ye gyue all youre entendaunce therto, and to none other thynge for that tyme. For as saynte Bernarde saythe, we oughte not in tyme of oure Lordes seruyce, to occupye oure mynde on holy scryptures, ne none other thynge be yt neuer so good. Moche more then oughte we to beware that we lette not oure mynde *renne vpon idell and vayne thinges in tyme of this

Full attention to be given at Divine Service.

Super cantica sermone .xlvij. in fine.

[* *Folio xcvij.*]

It must be digested as food is chewed in the mouth and dissolved in the stomach.

holy seruyce. For ryght as bodely meate is not ryght profytable, but yf yt be wel chewyd in the mouthe & swolued in the stomacke; so thys holy seruyce, but yf yt be well chowed in the mynde, & sauerly felte in the harte, yt fedeth not the soulle sufycyently. & therfore sayth saynt Bernarde that yt profyteth but lytel, to syng only with the voyce, or to say only with the mouthe, wythout entendaunce of the harte. For as Isidore sayth. Prayer longeth to the harte, not to the lyppes. For god takyth hede to *the* harte, not to the wordes. ¶ Therfore they that say theyr seruyce and occupy theyre minde therwhyle on other thinges, ar lyke to a man that payeth hys dette wyth false money, that semeth golde or syluer wythout, and ys coper or bras wythin, whiche contentyth not his lorde that he payeth yt to, but rather p*r*ouoketh hym to dysplesaunce. For he that wylfully, and of purpose occupyeth his mynde in tyme of these holy houres about other thynges, and takyth not hede what he sayth or syngeth. Or yf he gyue stede wylfully without nede by herynge or by seynge, or in any other wyse to eny thynge wherby he is distracte fro mynde and aduertence of *the* seruyce that he saith though he say or syng fully all wordes; yet he payeth not treuly hys dette ne pleasyth not god therwyth. but he offendyth hym and synneth greuously. And he ought to do penaunce therfore and to say the same seruyce agen with better entendaunce. But this doyng of penaunce bothe here and in other places after; vnderstandyth repentaunce of harte and shryfte, wyth fulfyllynge of suche penaunce as hys goostly father enioyneth hym. For yt standyth in hys dyscrescyo*n* to enioyne hym penaunce for hys neglygence, and therwyth to enioyne hym to say the same seruyce agen. or other thynge in stede therof bothe in this case, & in other lyke that folowe after, as hym semeth moste

Super psalmo Qui habitat. Sermone .xvj.

For prayer belongeth to the heart.

Libro tercio de summo bono. Ca. vij.

To say prayers without the heart is like paying a debt in base coin.

w. in caplo gravi in clementi.

Those who thus pray should do penance, which must be understood of repentance in heart as well as of doing the penance set by one's confessor.

Inno. de celeb. misse. ca. primo.

spedefull to hys soulles helthe. Nethelesse yf he haue sayde the same seruyce agen or he come to shryfte: then he shal not be enioyned to say yt agen. But he shall haue penaunce only for his fyrste myssayng. ¶ But he that dressyth hys harte to god at the begynnyng of hys seruyce with wyll and purpose to kepe hys mynde stable thervpon though yt happen hym afterwarde of neglygence or of fraylte to be dystracte in hys thoughtes from that he sayeth, besyde hys fyrste purpose, yf he abyde not wylfully in suche thoughtes, after he hath perceyued them, but turnyth hys mynde ageyne to hys seruyce, and ys sory therof: then he is not bounde to say that seruice ageyne. But it is good that he meke hymselfe and knowlege hys neglygence in sheryfte, other generally or specyally as the matter askyth.

v. in capitulo gravi in clemo.

Only wilful distraction and negligence require penance:

yet all distraction should be acknowledged as a fault.

¶ What causeth dystraccyon of the mynde in tyme of goddes seruyce and what remedyes ar to be vsed there agenste. Capitulo .xvi.

Bi this ye may se that ye haue full greate nede to laboure aboute kepynge of the mynde in tyme of these holy houres, and to be full well ware of all occasyons that myght cause eny scateryng or dystraccion therof. And therfore ye shall vnderstande *that* there be foure thinges that cause moche soche vnstablenes of harte in goddes seruyce. ¶ The firste is besynes and occupacion before, about bodely or worldely or vayne thynges. For as Isodore saith, whan *the* mynde hathe bene applyed to suche worldely or ydel or vnlefull thoughtes, by herynge or spekynge, or thynkeynge or in any other wyse, & so from thense goeth to prayer, or to goddes seruyce: anon ymaginacions of the same thynges come to his mynde, and stoppe *the* entre in to deuoute prayer, that the harte maye not frely dresse vp yt selfe to heuenly desyre ne abyde vpon that, that the tongue

[* *Folio .xvij.*] Four things that cause distraction.

j. Over occupation with business.

De summo bono libro tercio Capitulo .vij.

The remedy for which is always to fix the mind on God.

sayth or syngeth. ¶ The remedy agenste this lettyng. is that a man laboure not onely in seruyce tyme, but at all tyme to kepe and to stable hys mynde in god and to kepe hym from ydelnes, & vanyte, bothe in thoughte, in worde, in herynge, and in seynge, & in other wyse. ¶ And yf he be nedefully occupyed aboute eny worldely or outwarde besynes; that he departe therfro a certayne tyme, or seruyce begynne, and laboure by some deuoute excercyse of prayer, medytacyon, or redynge to gather and to stable hys myndes to gyther, & so to make hym redy before as the wyse man byddeth, and sayeth. *Ante orationem prepara animam tuam*, that ys. Before prayer make redy thy soulle. For he that shulde harpe or make other mynstralsy before *the* kinge; he wolde be besy to make redy his instrumentes before. And moche more oughte we to make redy the harpe of our harte, whan we shall synge or say the melody of oure lordes praysynge. ¶ The seconde thynge that causeth distraccyon of mynde in goddes seruyce is neglygence of kepyng of the harte in tyme of the same seruice, whiche is roted by lo*n*ge and yuel custome, & so the frayle & wretched soulle is bou*n*de, & borne doune, *tha*t yt can not sturre vp yt selfe fro*m* wandryng and vagant thoughtes that yt is accustomyd in, as a man that rennyth downewarde fro*m* an hye hyl; he may not stynte hymselfe, after he is ones goynge tyll he comethe to the vale. Ryght so they that haue vsed theyre harte to renne downewarde where yt wyll vpon erthly or vayne thynges, they can not lyghtly stynte yt, ne gather yt to stablenes. For yuel custome as sayn*t* Austyn sayth, byndeth a man and as a burden beryth hym downe. ¶ And for this vagacion is caused of dulnes, and of heuynes of harte or else of slouthe by whiche a dullarde lyste not to laboure aboute the kepynge of hys owne harte, tyl he be fallen in suche yuel custome, that he can not

Also to have an interval of prayer between the business & the Service.

Ecclesi. xviij.

.ij.

Negligence in keeping the heart during Service time, which breeds wandering thoughts.

Sup. Ioh. trac. xlix.

lyghtly breke away therfro; therfore the remedy agenste this, muste be other sharpenes of drede, or quycknes of hope, after the soulle is dysposed. ¶ For he that is lyght harted, & vayne of condicyons, nedeth in this case to vse his mynde bysely in thoughtes of drede of hys deth, of hys dome, & of paynes beholdynge therwyth what pareyl he stondyth in yf he contynew rechelesly in suche wandryng of mynde vnto his deth, whiche shall come he woteth not how sone. ¶ Thys dredful beholdynge often and depely vsed, and contynewed, may in shorte time by grace, make hym to restrayne and to gather to gyther his flowing thoughtes, from all vanytyes. But they that ar disposed to greate heuynes and dulnes, nede in thys case not on'ly to sharpe hymselfe with drede, but also to beholde the grete goodnes, and charite of oure mercyful lorde, and the presence of hym, and of hys holy aungels in tyme of hys seruyce, and so to quycken vp theyr heuynes and lerne to delyte them in oure lorde, and so to stable the mynde in hym as the prophete saythe. *Delectare in domino, et dabit tibi petitiones cordis tui.* that is delyte thee in our lorde, and he shall gyue the all that thyne harte wyll aske or desyre. For he that felyth very delyte in him; desyreth nothing but hym in whome he may haue all that hym nedeth. ¶ The thyrde thynge that causeth dystraccyon in prayer & in goddes seruyce, ys the malyce of the fende, that ys moste besy to lette them, that gyue them to deuoute prayer and to praysynge of god. For yt brennyth hym, and woundeth hym so sore; that though he suffer a soulle to haue some peace eny other tymes; a non as he seyth yt turne to prayer, & go to goddes seruice; he rennyth and laboureth in all hys myghtes to brynge worldely or vayne, or yuel thoughtes or besynes in mynde and so to scater the harte from deuocyon and to make hym lese the fruyte of hys

This to be remedied by exciting either fear or hope:

thinking of the peril of the Judgment, if too lighthearted;

[* *Folio .xix.*]

and of Christ's love if too desponding.

Psal. xxxvj.

.iij.

The malice of the Evil One throwing temptations in our way.

Sermone quarto de Iejunio.

prayer. For as saynte Bernarde sayth the more effectuall & spedeful that prayer is, yf yt be done as yt oughte; the more felly, and bysely laboureth the malycyous enemy to lette yt. ¶ Remedy agenste this, ys to make vpon your brest pryuely and contyneually in suche tymes the token of the crosse, wyth stronge and stedfaste faythe. And paciently and perceuerantly to laboure to kepe, and to holde your mynde vpon our lorde, and vpon that ye saye or synge. And ye shall fele that the thefe shall fle a way as yf he were smytten *with* a staffe, as saynt Iames sayth. *Resistite diabolo, et fugiet a vobis.* that is. *with*stande the fende & he shall fle a way fro*m* you. But & eny geue stede to his sturrynges at the begynnyng & play *with* suche vagante thoughtes as he laboureth to put in hys mynde; then he wyl take holde on him & brydel hym on hys yuel maner and lede his harte to as mochelewdenes as hym lyst. And therfore beware & inwardely ware and dryue hym a way be tymes.

Against suce. assaults make the sign of the Cross privately, often, and with strong faith.

And think stedfastly on our Lord, and on the service itself.

Jacobi .iiij.

But if any give way to the Evil One at first he will be easily bridled and led by him.

¶ Of them that are vayne or troubelous in tyme of goddes seruyce and lette bothe hymselfe and other. Capitulo .xvii.

But thys malycyous serpent when he seeth that he is thus chased of many and dryue*n* a way he seketh to entre agayne by an other way. For the*n* he assayeth to gette holde in some one whome he sturrethe anone, to make some vayne chere or sygne or token wherby one or other and some tyme many ar meued to some maner of dyssolucyon, and so dystracte from the sadnes of inwarde deuocyo*n*. An other he sturreth to make som weywarde token or to do some thynge com berously where thrughe other ar taryed in theyre myndes and troubeled & so theyre spyrytes ar dryuen from quyetnes of deuocyon into anguysshe & paynefull grudginges. Then but if they haste the*m* the faster to

Yet even when the Evil One is driven away for a time he has many devices for causing distraction.

theyre armure, and begynne to gyue batayle to suche vayne or troubelous sturrynges and laboure to gather and holde theyre mynde to gyther as I sayde before; or else the subtyll enemy wyll enter vpon theym ageyne. So that constant watchfulness is needed.

*¶ And therfore suche vayne or comberous people ar the fourthe cause, that make dystraccyon in goddes seruyce. And they are the fendes chyldren and fulfyl hys desyre, that he may not brynge aboute by hymselfe, as oure lorde sayth to them in hys gospel. *Vos ex patre diabolo estis, et desideria patris vestri vultis facere.* That is ye ar chyldren of the father the fende. And ye wyll do the desyres of youre father. [* *Folio .xx.*] .iiij. Vain and clumsy hinderers of Divine Service. *Ioan .viij.*

¶ If a kynge were at meate and hys seruantes aboute hym to serue hym. Or yf he were in the feylde to fyghte, and hys knyghtes with hym to warre for hym. Or yf he had laboures in hys vyne yerde or in hys gardyn, & there came one and made hys seruantes and hys knyghtes and hys laboures to be skatered, & to flye from hys seruice. Shulde not suche one be called a traytor to the kynge, and be put to dethe; How moche more parlously ar they traytours to god that other by vanyte or by trouble cause dystraccyon in hys holy seruyce, and make the myndes of hys trew knyghtes & laboures be all to skatered. Who are like traitors in a king's army:

¶ These ar bad felowes for they let the comon profyt of all theyre felyshyp. Lyke vnto thornes and bryers that wyll not suffer *the* corne that groweth amongest them to brynge forthe fruyte. But a non as yt wolde growe vp, they oppresse or strangle yt and bere yt downe. So these folkes when goddes seruantes ar besy to growe vp, by holy desyres and deuocyo*n* in hys seruyce; they with theyre vanyte or troubelousnes pulle downe theyre myndes, & let them. Therfore yt ys good that suche thornes be ware of that our lorde sayth by the pr*o*phet. *Spine congregate igne comburentur* that ys. Thornes gatheryd togyther shall be cast in to fyer and brente. bad companions who hinder the common profit, like thorns growing among corn. *Esaie xxxiij.*

These should be dealt with by a strict discipline.

¶ Remedy ageynste this is, that the gyuers of suche occasyon be sadly blamed with all dylygence of charyte tyl they amende, for therwith ar the prelates of the chyrche charged by the comone lawe, as I haue writen aboue. ¶ Another remedy is, that all that ar occupyed in oure lordes seruyce be full ware and besy to kepe theyr syghte and all theyr out warde wyttes from all occasyons that they take no hede of eny thynge but only of that holy seruyce that they haue in hande, so that they take none occasyon ne brynge in no tydynges to the harte to occupye theyr mynde with all. But that in all theyr berynge they kepe *the* sadnes of relygious dysciplyne. For soche sobre and sad outwarde kepynge so yt be done in trouth, and not fayned; helpyth moche to *that* inwarde stablenes of the harte, as the scrypture sayeth. *Religiositas custodiet, et iustificabit cor.* that ys. Relygyousnes shall kepe the harte, and make yt ryghtfull.

Capitulo .vij.

And others should discipline themselves against being distracted by them.

Ecclesi. primo.

¶ Of them that ar lyght to speke or to slepe in tyme of goddes seruice. Capitulo .xviii.

Hinderers of Divine Service by talking or sleeping.

Amongest these other letters of our Lordes holy houres; ar spekers and slepers namely they that ar lyght to speke, for they let other as well as themselfe, & gyue occasyon of yuel. How perylous this vyce ys, ye may se by these examples. ¶ There was a yonge religyous vyrgyn aboute ten yere of age in *the* order of Cystews whose name was Gertrude, whyche after her deth cam agayne on a day at euensonge tyme when all the Couent was in the quyer, & encly*ned lowe before the hye auter, she cam in to place there she was wonte to stande in the quier, & at the ende of euensonge of our lady she fel downe prostrate, tyl all was done & then she rose, & went her wayes. None saw her but a nother mayde of the same age, *that* was wont to stande by her in *the* quier whiche was aferde, & told yt

Cesarius in dialog. dist. xij. Capitulo .xxxvj.

[* *Folio .xxj.*]

How the young Cistercian nun Gertrude came into quire after her death,

to *the* Abbes, & on the nexte day by byddyng of the Abbesse she asked of the same virgyn when she came agayne and sayde vnto her. Syster Gertrude good syster Gertrude from whense comest thou now & what doest thou amongst vs after thy dethe. Then she answered and sayd I come hyther to make amendes for my trespace for I rowned to the in the quyer halfe wordes, & therfore I am byden to satysfaccion in the same place, & but yf thou be ware of *the* same vyce, thou shalte suffer the same payne after thy dethe. And after she had appered so foure tymes; she sayde, Sister I hope I haue fulfylled my penaunce from hense furthe *thou* shalt no more se me, & so she went to blysse. ¶ But take ye hede syth this yonge mayde of ten yere of age was punysshed so for halfe wordes; what shall they suffer that ar of greater age for hole wordes spoken in tyme of place of sylence. ¶ It is also redde of saynte Seueryn archebysshop of Colyn, whiche was so holy a man *that* he harde aungels synge, when saynt Martyn dyed many hundereth myles fro hym, & gat by his prayer that hys Archedeacon harde the same songe. This same saint Seuerine apperyd after his deth to *the* same archedeacon, arayed in his bysshopes aray, & standynge as yt had bene in *the* ayre betwene heuen & erth, & aboue his hed was as it had bene a clowde of fyer sparkelyng & dropyng vpon his hed, & vpon all his body. Then said the archedeken vnto hym. Art *thou* not my lorde Seueryne, he answeryd & sayd ye. & the Archedeken asked, what is that, *that* I se art *thou* in fyer; he sayd, ye am I. Then the archedeken sayd, we worshyp the syr he sayd as a saynt, & thow sufferest so grete tormente; saynt Seueryne answeryd. This I suffer, for in syngyng of goddes seruyce in *the* quier. I was more neglygente then I shulde haue be. For whyles my clarkes songe *the* seruice of god, & I was presente with them; sometyme

and when asked by another little maid why she came,

answered that it was to make amends for whispering half words to her during service time.

After having done this penance she went to bliss.

How the holy Saint Severinus appeared after death to his Archdeacon with fire raining down upon him

as a punishment for sometimes attending to business during Divine Service.

bothe my seruaun*t*es, & other came to speke to me of dyuerse nedeful thenges, & I entended to them, & gaue the*m* answeres, the archedeken sayde, syr I trowe yt be no greate tormente *tha*t thou sufferest, & when he had said so; a droppe of *th*e fyry clowde fel upo*n* hys arme, whyche brent *th*e flesshe anon vnto the bone, & he cryed a myne arme myne arme, then said sainte Seueryne vnto hym. Drede *th*e not for now shalt *tho*u se not*with*stondyng my paynes, how moche I may do agenst god, & then the holy bysshop lyfte vp his hande, & blissed his arme. & anon yt was hole, so *tha*t he felte neuer payne therof after. ¶ Here ye may se what payne they deserue *tha*t ar bou*n*de to sylen*c*e, & w*ith*out nede speke in tyme of our lordes holy seruice; whyle this holy bysshop *tha*t was not bou*n*de to sylence of relygio*n*, was thus greuously torme*n*ted, for he spake in tyme of these holy houres thinges *tha*t were nedeful. ¶ Of them *tha*t ar dul & slepy in goddes seruice, we rede *tha*t saynt Bernarde se an angel w*ith* a sencer go al aboute *th*e quier & sence the*m* *tha*t prayed & so*n*ge deuoutly, & passed forthe by them that were slepy, & neglygente. Of an other holy man we rede, that was on a tyme *oppressed wyth heuynes of slepe in oure lordes seruyce. And there cam an aungell in lykenes of a reuerende persone and toke hym by the breste and drew hym out of the quyer, & whyle he was thus drawen he beganne to a wake and openyd hys eyen, & sawe hym and sayde, what arte thow syr he sayde, & why drawest thow me so. He answered. And why slepest thow so; whither comest thow to chyrche to slepe or to wake; And anon he was gon, and the goodman droue sleape from hym, and was more ware to kepe hymselfe waker in goddes seruyce alway after.

How the Archdeacon was convinced that the fire was real: and cried Ah! mine arm, mine arm! But was healed by the Saint's blessing.

How St Bernard saw an angel cense those that were singing devoutly, but pass by the sleepy and negligent.

[* *Folio .xxij.*]

How an angel drew a sleepy clerk out of quire and asked him whether he came there to sleep or to wake.

¶ That thys holy seruyce ought to be sayde or songe, or harde wyth entendaunce therto And what pareyle yt is to leue eny parte therof vnsayde.

[Capitulo .xix.

The thyrde thynge ys that longeth to the dew maner of saynge of these holy houres ys to saye them wyth besy entendaunce. For god lyste not to here his prayer that hereth not hymselfe ne takyth not hede to here hys prayer. that heryth not hymselfe, ne takyth not hede to that he sayth. And therfore byddeth saynt Austyn in his rewle and sayeth when ye prayse god, or pray with psalmes or hympnes; thynke in youre harte on that same thynge that ye say with your mouthe. ¶ This thynkyng & entendaunce in the harte, may be in .iiii maner wyse. One is to kepe the mynde vpon the selfe wordes wythout eny vnderstandynge. And therin som symple soulles haue other whyle good sauoure and deuocyon, though they vnderstande ryght nought what they say. ¶ An other is to take hede to the letter only, after the lytterall vnderstondynge. And thys ys sometyme sauory, sometyme barayne, after that the letter ys. ¶ The thyrde is to kepe the mynde and to entende to the inwarde gostly vnderstondynge of the wordes that ar sayd or songe. And this ys ful harde to do contynually, for heuynes of the frayle body, that often beryth downe the feruoure of the spyryte, But yt is full confortable, and yt geueth grete gostly foude to the soulle yf yt be laboured dyscretely in meke and clene conscyence. But these tow last entendaunces longe to them that can vnderstande what they rede or synge. ¶ And therfore that ye shulde haue some maner of vnderstondynge of your seruyce, yf ye lyste to laboure yt; causeth me to begyn thys worke. For yt conforteth a creature moche in eny thynge that he dothe; when he knoweth what yt meanyth. And else; he maye the soner be wery of

Busy attention necessary.

Hugo. capi. iij. & Triuet. ca. xxj. super regulam Augustini.

Capitulo secund.

Attention may be acquired in four ways:—

j. By keeping the mind fixed on the mere words:

.ij. By attending to their literal meaning:

.iij. By attending to their inward spiritual meaning.

To enable the sisters to do this is the object of the author in writing the Mirror.

hys laboure. ¶ But what euer entendaunce he had, other to *the* wordes, or to the vnderstandynge; yt is alway expedyente that at the begynnynge of thys holy seruyce, ye make youre harte as free as ye can frome all erthely thynge and sette vp youre desyre as myghtely as ye maye to oure Lorde god, beholdynge hym as presente. And in that styenge desyre, and inwarde beholdynge of hym to abyde and to kepe you as moche as ye maye. And so to say or to synge youre seruyce in loue and ioye, and reuerence of hys presence, as yf ye spake to hymselfe, or to oure blessed Lady whan the seruyce longeth to her, or at the leaste in her presence, and heryng delytynge you in them wyth all the myghtes of youre soulle. And yf he doo thus. I hope [* *Folio .xxiij.*] *ye shall fele moche comforte and grace of deuocyon therby. ¶ And then ye muste be full ware in kepyng of youre selfe after, that ye lese not rechelesly suche grace and deuocyon as ye haue receyued in tyme of youre seruyce, lest yt be wythdrawen from you an other tyme for youre owne defaulte. ¶ And also yt is spedefull for gettynge of suche deuocyon; to take some lytel laysere before the begynnyng of eche houre for to sturre vp the harte to god. For as a holy father sayth, therfore ar we so colde, & dulle in goddes seruice; for nether we ar quykened before in deuocyon ne we ar not ware to cast from vs vayne thoughtes in the begynnynge, & to stable oure mynde in god, and vpon that we say. And therfore as we come therto, so we go therefro, dyssolute and vndeuoute. ¶ The forthe entendaunce ys to take hede that all the seruyce be sayde as yt oughte to be bothe, psalmes, responces and lessones, and verse, and all other thynges as longeth to the seruice of that mattyns, or houre that ys in saynge; wythout erroure, or ouerskypynge or other defaulte. This is not so harde to kepe as ar the other, and therfore ye ar more bounde therto. For yt may be kepte

But whatever the means of fixing attention, let the mind ascend to God and be fixed on Him,

saying the service as in His presence.

It is also good to take a little leisure before service for stirring the heart to devotion.

.iiij.

Another means of fixing the attention is to give studious care to the exactness and correctness of the service.

of all that wyll do theyr besynes there aboute. ¶ And therfore they that synge or say togyther in the quyer, ar not only bounde to take hede to that, that they rede or synge themselfe; but also to here wyth entendaunce, all that is red or songe there, of other as I haue said before. ¶ And he that wyttyngly leuyth oughte of these holy houres vnsayde & vnharde wythoute nede or syknes, and purposeth not to make amendes; he synneth deadly. And the more that he leuyth therof; the more greuously he synneth. ¶ But he *that* leuyth oughte by vnwylfull neglygence or by forgettynge; he synneth not deadly, so he may make amendes therfore when yt cometh to his mynde. ¶ And also yf yt happe in tyme of dyuyne seruyce, that any by nede or by sodeyne neglygence, or by any obseruance or offyce that he hathe to do in *the* quyer fayle or stomble, or be dystracte from saynge or hering of eny worde, or verse, or psalme, or suche other, and may not say yt, but yf he withdrawe his voyce from syngynge, he ought not for sayng therof leue of his syngyng, but he oughte to synge fourthe with the quier, and to do penaunce for hys neglygence. yf neglygence be the cause of leuynge. But and he say alone then he oughte to say *that* he hathe lefte yf he may conueniently. ¶ On the same wyse, yf eny be lettyd by obedyence, or by nede, so that they may not come to *the* begynnyng of eny of these houres, or abyd fully to the ende, and conuenyently say that that lacketh as whan they can yt not by harte, or haue no boke redy or no conuenyente tyme to say yt fourthe wyth; than they ar not bounde to say yt. Netheles yf yt be a grete parte of the houre, or many psalmes, or soche other then ys well done to say yt. ¶ But and the late comynge be of slouthe, or of neglygence, or though yt be for thynge of obedyence, so yt might be done in other tyme; they oughte to do penaunce ther-

He that knowingly omits anything sins deadly.

Ioh. in summa libro primo. titu. vij. quest. xviij.

Rules about omissions through distraction.

Inno. in capitulo dolentes de celebracione missæ.

vt. sup. capitulo gravi in clement.

Or by coming late to service.

fore. But they oughte not to begynne the houre, and abyde of syngynge tyll they haue ouertaken *the* quyer, but they shall synge fourthe wyth them, there where they founde them. But for they ought not to wythdrawe theyre 'voyce from syngynge, and also for suche saynge myghte be occasyon of dystraccyo*n* or of lettynge of other. ¶ Nowe thynke yt not that I am aboute to make lawes and ordenaunce vpon you by thys wrytyng for I do not so. But I wryte to youre enformacyon what the lawe of holy chyrce by sayng of doctours ordenyth and dysposeth to be kepte, in sayng of dyuyne seruyce of you, and all that ar bounde therto. ¶ Furthermore, they that ar so sycke that they may not say theyr seruyce ne here yt; ar excused therof for euer. For they ar not bounde to say yt, after they are recouered for there ys no lawe set to bynde them that ar sycke. Netheles yf they may and wyl say yt afterwarde of deuocyon; yt is not yuel. But for to say yt of suche conscience, as yf they muste nedes of dewte yt were neyther praysable nor expe dyente. ¶ But they that ar not so sycke, but that they may saye or here theyr seruyce without any hurte or pareyll, and yet leue yt of slowthe and of neglygence: than they ar bounde bothe to saye yt after, and to do penaunce for the leueyng. ¶ If eny be in doute whether he myght haue saide yt or no; yt is good in suche case to be gouernyd by the consayle of a dyscrete gostly father leste the dome of hys owne conscyence be other to scrupulous or to recheles.

Inno. vbi supr. [* *Folio .xxiiij.*]

But the author is not making rules.

He is only stating the ordinary rule of the Church.

Rules respecting the sick.

If any are in doubt let them go to a discreet ghostly father.

¶ Of hasty sayng of these holy houres and of ouerskypynge. Capitulo .xx.

And for yt ys so greate parel to leue ought of thys holy seruyce, as ys before sayde; therfore all that are bounde therto oughte not onely to acustome theyre harte to haue mynde theron, but also to vse theyr

tongue to say yt tretably and dystynctely, wythout faylyng or ouerskyppnge of worde or sylable. For lyke as a good harper smytyth all the strynges in hys harpe eche in hys owne kynde, and yf he smote the fyrste and the last, or yf he smote rechelesly ouer all at ones, he shulde make no good melody. Ryght so goddes seruice is lykened to the songe of an harpe as the prophet sayth. *Psallite domino in cithera.* that ys. Synge to god in the harpe. And therfore in thys harpe of our lordes seruyce ye oughte to smyte all the strynges, that ys to say all the wordes and syllables eche in hys kynde. and in his place, and not rable them out togyther as though ye wolde say them all at ones. For the praysynge of god in hys chyrche, oughte to accorde to hys praysynge in heuen. wherof saynt Iohñ in the Apocalypse after he had harde yt. he sayd thus. *Et vocem quam audiui sicut citharedorum citharizancium in citharis suis.* that ys The voyce that I harde in heuen, was the voyce of harpers harpyng in theyr harpes. ¶ Therfore when Aaron by oure lordes commaundement offered a calfe vpon the aulter, he cutte yt in gobettes. and then offerde yt vp wyth the hed and wyth eche member therof. By thys calfe is vnderstonde the seruyce of oure lordes praysyng whiche ys moche more acceptable to hym, then the offerynge of eny calfe, as the Prophete saythe. *Laudabo nomen dei cum cantico et magnificabo eum in laude, Et placebit deo super vitulum nouellum.* that ys. I shall prayse the name of god with songe, and I shall make moche of hym in praysyng. and yt shal please god more then the offerynge of eny *yonge calfe. But whan this calfe of our lordes praysynge is offered yt must be cut in gobettes, for all the wordes and syllables oughte to be sayd dystynctely from the begynnynge vnto the ende in eche member and in eche parte thereof. ¶ For lyke as clyppers or falsers of the kynges money are

No words or syllables should be skipped over.

Psalmo .97.

Nor all words crowded together as if one would say all at once.

Capitulo .xiiij.

Leuite .ix.

As Aaron cut the calf in gobbets,

Psalmo .lxviij.

[* *Folio .xxv.*] so the sacrifice of song should be in gobbets, that is, all syllables distinct from beginning to end.

punysshed by deth: Ryght so they that clyppe away from the money of goddes seruyce, eny wordes or letters or syllables, & so false yt from the trew sentence, or from the trewe maner of saynge therof; deserue to be greuously punysshed agenste god. ¶ And therfore the fende sendeth redely hys messengers to gather all suche neglygences togyther & to kepe them in accusynge of the soule as we rede of an holy Abbot of the order of Cystreus that whyle he stode in the quyer at mattyns, he sawe a fende that had a longe and a greate poke hangynge about hys necke, and wente aboute the quyer from one to an other, and wayted bysely after all letters, and syllables, and wordes, and faylynges, that eny made; and them he gathered dylygently and putte them in hys poke. And when he came before the Abbot, waytynge yf oughte had escaped hym, that he myghte haue gotten and put in hys bagge; the Abbot was astoned and aferde of the foulenes and mysshape of hym, and sayde vnto hym. What art thow; And he answered and sayd. I am a poure dyuel, and my name ys Tytyuyllus, & I do myne offyce that is commytted vnto me. And what is thyne offyce sayd the Abbot, he answeryd I muste eche day he sayde brynge my master a thousande pokes full of faylynges, & of neglygences in syllables and wordes, that ar done in youre order in redynge and in syngynge. & else I must be sore beten. ¶ Thus ye maye se, that though suche faylynges be sone forgotten of *them* that make them; yet the fende forgetteth them not, but he kepeth them full bysely in sure store to accuse *the* soule therwith at our lordes dome, wherfore yt is good to know the cause of suche hast and neglygence, and to put remedy therto. ¶ One cause may be yuel custom that some hathe vsed theyr tongue to rable vp theyr seruyce in suche haste; that they can well do none other wyse. And this custome

What a Cistercian Abbot saw in his quire respecting overskipping.

In sanctilogio. li. ix. Capitu .vij.

A fiend with a long pocket about his neck into which he put all the overskipped letters and syllables.

The fiend was the poor devil Titivillus, who had to carry 1000 bags full of such overskippings to his master every day, or else be beaten.

.i.

These overskippings caused by bad habit of hurry.

nedeth to be vnlernyd. that the worthynes of oure lordes praysynge maye brydel theyr tongue to saye yt more tretably. as oure lorde sayth by hys prophete. *Laude mea infrenabo te.* That ys. I shall brydel the wyth my praysyng. ¶ Another cause ys vndeuocyon. For some haue so lytell deuocyon in oure lordes seruyce that they thynke yt a payne to them as longe as they are saynge therof. And therfore they haste them as faste as they can *that* they were delyuered there from. And this vndeuocyon cometh other of grete slowthe, that they lyste not to laboure in thys holy seruice to gette deuocyon, or else yt cometh of som synne that is hydden in theyre conscyence whyche beryth downe the soule and maketh yt so heuy that they can not lyfte yt vp, to no gostly desyre in eny prayer. ¶ The remedy hereof ys to purge theyre conscyence by contrycyon, & shryfte and to sturre vp theyre dulnes to laboure after the deuocyon as moche as they can or may, and to abyde vpon the tretable sayng of theyre seruice be yt neuer so werysom, tyll they haue broken the hardnes and 'the coldenes of theyr owne harte. ¶ The thyrde cause is worldely, or outwarde occupacyon. For some haue theyr hartes so moche vpon bodely workes, or vpon other besynes that they haue to doo, that they rappe vp theyr seruyce as faste as they can for haste to be at their worke. And yet whyle they ar in saing theyr mynde is more vpon theyre worke, then vpon theyr seruyce, and therfore they may fele no sauoure therin. For saynte Bernarde sayth, that holy delyte of deuocyon flyeth from the harte that ys occupyed *with* worldely besynes, for trouth may not be medlyd wyth vanyte, ne endeles thynges, *with* thynges fayleynge, ne spirytuall thynges, *with* flesshely thynges, ne hygh thynges, with lowe thynges. For thou mayste not he sayth sauoure bothe at ones tho heuenly thynges that ar aboue, & erthly

Esaie .xliiij. .ij.

By an undevout desire

to get the service over.

The remedy is contrition and persevering determination.

[* *Folio .xxvj.*]

.iij.

Thoughts of worldly business.

Sarmone sexto de Assentione.

But earthly things must be despised when we are

engaged on heavenly things.

thynges that are beneth. Therfore as Crisostome saith, he that wyll kepe the commaundementes of god, he nedeth to dyspyse the wylles of the worlde.

¶ What entendaunce ought to be had aboute the songe of these holy houres. Ca. .xxi.

Three things in Divine Service: the sense, the words, and the music.

The forthe thynge that longeth to the dewte of thys holy seruyce, is to take hede to the songe whyche is the leaste of all the other before sayde. For whyle there ys thre thynges in goddes seruyce, that ys to say. The sentence, the worde, and the songe. the notes and songe serue to the wordes, and the wordes serue to the inwarde sentence. And all thre bothe sentence, worde, and songe serue to stirre the soulle, to loue, and to worshyp & to prayse god, & to haue ioye and deuocyon in hym. And therfore all thentendaunce, that shulde be had aboute the songe; oughte to entende to thys ende. and therafter to be demed. For ye oughte not in syngynge to seke pleasaunce of voyce, ne delyte you in swetnes of the selfe songe, ne in hygh songe, ne in curyous syngyng ne in no maner of vanyte but only to seke compuncyon for youre synnes, and deuocyon in god, and in hys holy mother, whose praysyng ye synge. ¶ And though yt be so, that as saynt Benet sayth, suche ought to rede and to synge, as may edyfye the herers; yet yt is not expedyente to haue eny respecte in the harte towarde the herers. For that songe that is songe moste deuoutly towarde god; edyfyeth moste all other tho ye thinke right noughte on them & the lesse ye thinke on them by fleynge of vanyte, the more ye edyfye. ¶ It ys necessary to take hede in syngynge, that all the notes be songe, as they ar in youre bokes. eche of them in theyre owne tewne, and that the mesure of syngynge be euenly sette and kepte. But all this ought so to be rewlyd, that the spyrytes of all be kepte in reste, and that deuocyon in god be

All attention given to the singing should be for the sake of devotion and praise.

In regula. Ca. xxxviij. et Capitulo .xlvij.

All the notes should be sung as they are in the book, in tune and time, but not to the worrying of the singers.

furthered therby and not letted. And therfore eche one oughte to haue an ere to other. so yf eny dyscorde hapen ; eche one be redy to gyue stede to other. And not one haste fourthwarde, an other drawe backeward, but all ought to synge togyther and accorde togyther, that as ye oughte to be all of one harte, so ye prayse god, as yt were wyth one voyce.

who should give and take to prevent disorder.

¶ How thys songe of thys holy seruyce oughte to be meke & sad without all vanyte and curyosyte. [Capitulo .xxii. [* *Folio .xxvij.*]

There ys neyther syngynge, ne redynge that may please god of it selfe, but after the dysposycyon of the reder or synger. therafter yt plesyth, or dysplesyth. For oure lorde taketh hede to the harte & to thentente, and not to the outwarde voyce. And therfore they that reioyse them by vayne glory, or delyte them in the swetnes or plesaunce of theyr owne voyce, they please not god wyth theyr syngynge, but they offende hym. and please the fende. For saynt Gregory sayth, that when pleasaunte voyces be soughte ; sober lyfe ys forsaken. ¶ And therfore the fende hathe so grete entre in this vyce that somtyme he vsyth yt hymselfe. As we rede that there was ones a clarke. that had so swete & fayre a voyce, that many had delyte to here hym synge. But on a day when a relygyous man harde him synge, he sayde yt was no mannes voyce. but a fendes. wherof all folke were ameruayled. Then the holy man coniured hym before them all. and he anon lefte there the stynkeynge body that he appered in, & wente hys wayes. ¶ Therfore the more pleasaunte and fayrer that eny bodyes voyce ys ; the more besy oughte they to be aboute the kepynge of the harte in mekenes & in deuocyon, that yt may plese in goddes syghte. For yt is writen of a monke that was in the same abbey, where saynte Benet was Abbot, that he

The heart is everything in singing Divine Service.

Those who are vain of their singing displease God and please the Evil One.

Cesarius in dialog. dist. xij. Capitulo .iiij.

There was a clerk once whose beautiful voice was the voice of a fiend.

Cesarius in dialogis. dist.

.iiij. Capitulo .viij.

had a voyce moste pleasaunte & swete. Thys monke halowed ones the Paschall on Ester euen, & song so swetely the songe of the halowynge, that yt souned to the eres of all that herde hym, as yf yt had be a melody mooste swete and delycyous. But he had hymselfe suche delyte and vayne glory therin; that anon as he had done, the fendes toke hym to them bothe soulle and body, in so sodeyne & meruelous wyse that no man wyst how, ne where he became. ¶ Hereby ye may se how perylous yt ys to eny body to delyte hym other to hys owne voyce, or in the outwarde songe. For saynte Augustyne sayth in hys confessyons, that as often as the songe delyteth hym more then the inwarde Sentence of the thynge that was songe, so often he knowleged that he synneth greuosly. ¶ And oure Lorde Iesu cryste shewed to saynte Byrgytte, howe the spyryte of vayne glory accused the soulle of a relygyous man, at oure lordes dome. for hys hyghe & vayne syngyng, where the fende sayde thus to hym. He songe he sayde for vayne glory, & for a vayne name. And when hys voyce fel eny thinge downe. & waxed wery; then I lyfte yt vp hyer, & cam rennynge gladly for to helpe him. And so for this, & for other synnes, *the* wretched soulle was dampned. ¶ Lyke to thys in party I rede of a yonge monke of Cystrewes, that of pryde and of selfe wyl. when the psalmody was begonne in a meane voyce; he set yt thre notes hygher, & though some of the elders wolde haue songe fourthe as yt was begonne; yet he wyth the helpe of other *that* fauoured him, preuayled agenste them, & helde fourthe hys owne. And they gaue stede. But anon yt was sene openly how the fende comynge out of hys mouthe in lyknesse of hotte brennynge [*]yren; entered in to all hys helpers. ¶ Therfore as a man that clymbeth hygh fayleth fotynge and holde somtyme, and so fallyth & breketh hys necke. Ryght so suche hygh syngers, that fayl

Libro .x. Capitulo .xxxiij.

Libro .vj. Capitulo .xxxv.

Cesarius in dialogis. distinct .v. Capitulo .v.

Another sweet-singing monk was so vain of his voice that the fiends took him suddenly, body and soul.

How a fiend helped another monk to sing at a high pitch.

A vain young Cistercian monk pitched the chants a third higher than they were set, so that the older monks could not sing at all; but this too was by the help of the fiend.

[* *Folio .xxviij.*]

Such high-climbing singers

fotynge of mekenes byneth and haue no holde of deuocyon aboue falle downe by pryde, and breke theyr neckes gostly. For lyke as euery note of meke and of deuoute songe shal haue a specyall rewarde of god; ryghte so the fende marketh euery note of suche prowde songe, to haue *the* syngers punysshed therfore. ¶ For on a tyme, when clarkes sange in the quier wyth hygh & lowde voyce a relygyous man sawe how the fende satte on hyghe wyth a grete sacke in hys lyfte hande, and with his ryght hande he put therin all theyr voyces and songe. And when the seruyce was done, they made greate ioye and gladnes amonge them, as yf they had praysed god wyth theyr songe ryghte well. And then the holy man sayde to them, ye haue songe faste he sayde and ye haue fylled a grete sacke ful. They asked him what he mente, & he tolde them what he had sene. and then they were ashamed, as moche as they were reioysed before. ¶ And therfore oure mercyful lorde Iesu cryst wyllyng that all suche songe shulde be excluded from thys order; he byddeth hymselfe that youre songe shulde not be curyous, ne hygh, ne vayne but in all wyse meke. sad. & sober, sayng thus to our holy mother saynt Byrgyt. ¶ Hast thou not redde that Moyses syster for the grete myracle *that* was done in the red see, went out *with* vyrgyns & women syngyng in tympanes and in cymbals a songe of ioy vnto god. So oughte my mothers doughters go out of the red see. That ys to saye, from the couetyse and plesaunce of the worlde, hauynge in the handes of theyr workes tympanes, that ys to saye, abstynence from flesshely luste, and cymbales of clere praysynge, whose songe oughte not to be slowthfull, ne broken, ne dyssolute but honest and sad, and accordynge in one, and in all wyse meke. Folowyng the songe of them that ar called charterhowse. whose psalmody sauouryth more the swetnes of the soulle, and mekenes & deuocyon;

fall and break their necks ghostly.

Idem. dis. quart. Capitulo .ix.

A monk once saw the fiend gathering a great sackful of high-pitched notes as they were sung.

Therefore Church song should be meek, sedate, and sober.

In extrava. Capitulo .xiij. Exodi. xv.

The services of the Charterhouse a good pattern of Church song.

then eny vayne shewyng outwarde. For the harte is not clene from synne, when the songe delyteth more the synger then the thynge that ys songe. And yt ys in all wyse abhomynable agenste god, whan the lyftynge vp the voyce, is more for the heres then for god. These ar the wordes of our lorde Iesu cryste. ✓

Ubi supra.

¶ How ye oughte to dresse youre entente in saynge, or syngynge of this holy seruice. Ca. .xxiii.

A good intention necessary in Divine Service.

The fyfte thynge that longeth to the dew maner of saynge of deuyne seruice is to take hede to what entente ye say yt. For thentente gyueth euery good dede hys ryght name. So that yf the entente be good, the dede is good, and yf thentente be yuel. the dede ys yuel. But yuel dede may neuer be made good, be thente neuer so good, all thoughe yt maye be the lesse yuel, when yt ys done of good entente. ¶ But to saye or synge dyuyne seruice ys a good and an holy dede yt selfe; and therfore yf yt be well done. and to good entente, then ys all good. ¶ Therfore ye nede to take hede, that nether ye synge ne saye thys holy seruyce for vayne glory, as they done that wyll be taken as holy and deuoute. *Ne for vayne plesaunce as they do, that seke to plese other therby, or desyre to beholde louers of goddes seruyce. Ne for vayne drede as they do, that wolde not come there, saue for drede leste they shulde be shent. Ne for vayne shame, as they doo that come thydre, for they ar a shamed, but yf they do as other do. But ye oughte to do yt only for god, and for good entent so that though no creature shulde here you, ne se you but eche of you by yourselfe alone; yet ye wolde be neuer the lesse dylygent and deuoute to synge yt, and to say yt and to come therto. ¶ And for as moche as all that god asketh of man, ys conteyned vnder one conclusyon of charyte; that standeth in loue of god and of oure selfe, and of oure euen chrysten as oure

Not to say or sing for vain-glory, pleasure, fear, nor shame: [* *Folio .xxix.*]

but only for God, so that one should do it as diligently and well though no one were present but one's self.

selfe; therfore yt is nedeful that not only in goddes seruyce but in all that ye do, ye entende oure lordes worshyp, and the helthe, & profyt of youre selfe, and of all your euen chrysten. ¶ And for all your seruice ys of oure blessed Lady; therfore yt ys good that ye entende specyally therin, her praysyng and worship, and that god be thanked and praysed for all the gyftes, & benefytes that he hathe gyuen to her & by her to all mankynde. ¶ And farthermore for that thys holy seruyce ys not sette of youre selfe but by holy chyrche; therfore yt ys expedyente that ye entende to say yt in vnyte, and in obedyence of holy chyrche and to theffecte and entente that god of hys chyrche hath ordenyd yt to be sayd and songe. For so may yt alwayes be accepted and harde. ¶ Ye oughte also to entende the fulfyllynge of youre founders entente, that was to the helthe of hys owne soulle, and of hys progenitours and of all chrysten soulles. and specyally for peace and welfare of all thys londe, after the byhesse of oure lorde Iesu cryst in reuelacyon to saynte Birgytte, where he behoteth that in eche lande where eny Monastrery of thys order ys founded there shall be encresed peace & accorde. ¶ It ys also spedefull *that* ye entende in saynge of thys holy seruice; *the* fulfyllyng of your bonde & dewtye, in as moche as ye ar bounde therto by youre rewle and by youre holy professyon. ¶ And for the prayer of these holy houres ys rather sped and harde of our lorde, then other prayers as I sayde before; therfore yt ys good that in the saynge, or syngynge therof; ye entende to gette forgyuenesse of youre owne synnes, and such helpe & graces, and vertewes as ye fele nedefull to you, & also to the helthe and profyt of all that ye ar bounde, or haue deuocyon to praye for. ¶ And the more specyally and often that ye offer vp these ententes to god, with meke and feruent desyre in him; the better and soner

The service of Syon is especially to thank and praise God for what He has done through our Lady.

To regard the intention of the Church,

and of the founder.

In regula capitulo xxxj. §.

Also to intend the fulfilment of a bounden duty:

and to gain forgiveness and grace.

These intentions to be resolved on before beginning service.

spede shal ye haue of that thynge that ye desyre and praye for. Netheles ye oughte to ꝺresse youre hartes after these ententes ꝛor ye begyn, for in tyme of this holy seruyce ye oughte to ſtable youre mynde only in god, ꝛ and vpon none other thynge as I haue sayde before.

¶ Of reuerence & deuocyon that oughte to be had in this holy seruyce bothe inwarde and outwarde.

[Capi. xxiiii.

Devout gestures to be attended to, doing service with body and soul to [* *Folio .xxx.*] Him who made both.

The syxte thynge that longeth to *the* dew maner of saynge, of these holy houres, ys to take hede that they be sayde wyth meke reuerence and *deuocyon, bothe inwarde in harte, & in all outwarde obseruaunces. as in knelynge, enclynynge. syttynge and stondynge. and in sad and reuerente kepyng of all the members of the body, moche more then yf ye were in *pre*sence of eny erthly kynge. or quene, or other erthly creature, as ye that are there in the presence of almyghty god to do hym seruyce, bothe wyth body and *with* soule. lyke as he made bothe to that same ende. ¶ Therfore the holy obseruaunces, are not onely to be kepte of them that synge in *the* quier. but also of all other, to theyr power where euer they say theyr seruice. For a relygyous persone oughte to be gouerned relygiously ouer all. whether he be alone, or with other and what euer he do. and namely in sayng of this holy seruyce. ¶ Netheles they that haue no *con*uenyent place to kepe all obseruaun*ces*, and therfore say theyr seruyce in *con*tynuall and reuerente knelynge. or som tyme stondynge; I trowe they are excused. But for to say yt syttynge or lyeng, wythout nede of syknes, or walkynge vp and downe; yt were a token of lytel loue, and of lytel reuerence to god. For oure holy mother saynt Byrgyt had in reuelacyon, and wrote to a seculer clarke that suche

Ex regula beati Benedicti Ca. j.

The same to be observed in private as well as in quire.

walkynge to and fro in seruyce tyme is a shewyng of an vnstable and a vagant harte. and of a slowe sowle. and of lytell charyte and deuocyon. And syth yt ys so in seculers. moche more yt ys blamefull in relygyous, *Libro quarto. Capitulo* .8.

¶ And therfore tho bokes that say how som haue moste deuocyon syttynge, or else whether yt be syttynge or knelynge or goynge. or standynge. a man shulde do, as he can fele moste deuocyon; suche saynges, ar to be vnderstand of tho prayers and deuocions, that a man chosyth to say or do after hys owne wyll. More freedom permitted in saying private devotions than in saying the offices.

But in oure Lordes seruyce. we oughte to laboure for deuocyon in suche maner of saynge and of obseruaunce, as holy chyrche and relygyon hath ordenyd to be kepte therin. ¶ And yt is gretly to take hede of the holy obedyence wherby the Pope in the commoun lawe of holy chyrche, chargyth them that are bounde to saye the holy houres of dyuyne seruyce; that they saye them studyously and deuoutly. *Extrava. de celebracione misse capitulo dolentes.*

For by the wounde of originall synne and by oure owne actuall synne, and yuell custome, the corrupte body is so heuy, and lothe to all verteu and the harte so vnstable; that wythout greate inwarde laboure, and without we do a maner of vyolence to our selfe we can nether make the rebel & inobedient flesshe to do reuerently; ne gather the mynde in onehed to felynge of deuocion. The corruptible body presseth down the soul.

¶ And therfore the Pope byddeth that this holy seruice shulde be sayde studyously. For study is a grete and a vyolente applyeng of the harte to do a thynge wyth a greate & a feruent wyll. Hence study must be given to the service as well as devotion.

And therfore firste he sayth studyously and then deuoutly. For but yf youre harte be set sadly, and inwardly to study aboute the stablynge of the mynde in god, ye can not synge ne saye hys seruyce deuoutly. ¶ And thys gostly study may not be done shortly. ne now done, and now lefte; but yt muste be contynued ful bysely and abydyngly, euery Such spiritual study to be constant and lifelong.

day. and euery houre & tyme of the day. For he that in other tyme let hys harte ren where yt wyl, & weneth that he shall kepe hys mynde vpon hys prayer or seruice when he cometh therto he shall fynde that yt is not in hys power. ¶ Ther'fore after our lorde Iesu cryste had sayde in hys holy rewle that neyther golde, ne syluer ne precyous stones shulde be oure tresure, but the grace of god shulde be oure rychesse; he sayde that thys treasure of grace must be kepte wyth contynuall studyes, *with* deuoute prayers, and *with* godly praisynges. Take hede what order our lorde kepeth in his wordes. Firste he saieth study, and then prayer, & then praysyng. For inwarde gostly study techeth to pray. and co*n*tynuaunce of this study causeth to pray deuoutly. & deuoute prayer bryngeth gostly strenghte and comforte in the soulle wherby yt is lyfte vp and restyth, and delyteth in loue & praysynge of god. And whyle the soulle is thus occupyed; the treasure of grace ys kepte full seurely therin. ¶ And therfore thys gostly study to kepe the harte, ys youre chyefe laboure, thys ys youre moste charge and gretest bonde, this maketh the soule to be vertuous. and this causeth all the outwarde beryng to be relygious. As the scrypture sayeth. *Omni custodia serua cor tuum, quia ex ipso vita procedit.* that ys Kepe thy harte *with* all dylygence, for thereof cometh thy lyfe. For yf the harte be well kepte, all *the* lyfe ys well. And yf the harte be yuell kepte, all the lyfe ys yuell. ¶ Therfore *with*out besy & ware kepynge of the harte nothynge may make a man very relygyous. For as yt is wryten in Vitas patrum. when hethen phylosophers mette *with* relygyous fathers in deserte; *the* phylosophers asked them. and sayd, what do ye that we do not; ye faste, & lyue in abstinence. and so do we, ye dyspyse all erthly good & lyue in pouerte & so do we. ye loue to be dyspysed. and to haue mekenes

[* *Folio .xxxj.*]

Capitulo .viij.

Such spiritual study trains the soul to devout prayer,

and keeps the treasure of grace securely in the heart.

Prouerbio .iiij.

Without this keeping of the heart no one can be truly religious.

& pacyence and other verteues; and the same do we, what do ye then more then we; The holy fathers answered. We truste in god. and kepe our harte. Kepe oure harte sayd they ageyne. may we not. That may ye not do. And why; For they knew not god. & the harte may neuer be kepte but only in god. For there is nothyng that may fylle the soulle but god alone. But for god ys one, in whome is all: therfore all scaterynges of the mynde may be oned in hym. And for he ys only more then the soule; therfore a lonely in hym the harte & soulle is rested on eche syde. ¶ Therfore be ware that ye lyue not rechelesly. go day, come euen. and so spende your tyme in vayne. and youre laboure without fruyte. but inwardly and bysely, & co*n*tynewally trauayle in thys spyrytuall study to stable the harte in god. namely in tyme of thys holy seruice. And for charyte pray that I may do the same. For though yt be a laboure amongest all laboures. thus to kepe the harte; yet yt ys in all wyse nedefull. & also yt is full medefull as the scripture sayeth. *Bonorum laborum gloriosus est fructus.* that is. The fruite of good laboures is gloryous, therfore so to laboure in oure lordes holy seruice, that we may come to *th*e glorious fruite of endeles rewarde. grau*n*te vs by prayers of hys mercyful mother, oure mercyfull lorde Iesu cryste. Amen.

And it formed the distinction between Heathen and Christian ascetics.

For God only can effect this.

Live not recklessly, go day, come even; but ever with this spiritual study to establish the heart in God.

¶ Here endeth the fyrste parte of oure Ladyes Myrroure.

Here begynneth the seconde parte of our Ladyes Myrroure that ys of youre vii storyes and fyrst how ye shall be gouerned in redyng of this Boke and of all other bokes. [*Folio xxxij.*]

Deuoute redyng of holy Bokes. ys called one of the partes of contemplacyon. for yt causyth moche grace. and comforte to the soulle yf yt be well and dyscretely

The spiritual value of devout reading, if rightly undertaken.

vsed. And moche holy redynge is ofte loste for lacke of dylygence. that yt is not entended as yt oughte to be. Therfore yf ye wyll profyte in redynge ye nede to kepe these fyue thynges. ¶ Fyrste ye oughte to take hede what ye rede. that yt be suche thynge as ys spedefull for you to rede. and conuenyente to the degre that ye stonde in. For ye oughte to rede no worldely matters. ne worldely bokes. namely suche as ar wythout reason of gostly edyfycacyon. and longe not to the nede of the howse, ye oughte also to rede no bokes that speke of vanytyes or tryfels. and moche lesse no bokes of yuel. or occasyon to yuel. For syth youre holy rewle forbydeth you all vayne and ydel wordes. in all tymes and places; by the same yt forbyddeth you redynge of all vayne and ydel thynges. for redyng is a maner of spekeynge.

j. Care to be used in selection of books.

Worldly books not suitable for the Sisters of Syon.

.ij. The mind to be disposed to reverent and devout attention.

¶ The seconde whan ye begynne to rede, or to here suche bokes of gostly fruyte as accordeth for you to rede. or to here; that then ye dyspose you therto with meke reuerence and deuocyon. For lyke as in prayer. man spekyth to god; so in redynge god spekyth to man. and therfore he oughte reuerently to be herde. And also meke reuerence had to the worde: causeth grace and lyghte of vnderstandynge to enter in to the soulle wherby *the* soulle seyth and feleth more openly the trouth of the worde and hathe the more comforte. & edyfycacyon therof. And therfore sayth the scrypture. *Esto mansuetus ad audiendum verbum dei vt intelligas.* that is to say. Be thou meke and mylde to here the worde of god. that thou vnderstande yt. As yf he sayd. But thou haue mekenes in herynge and redynge the worde, thou mayste not be sewre of the trew vnderstandynge therof. For our lorde Jesu cryste sayth in hys gospell. that the father of heuen hathe hyden the mysteryes and trouthes of hys scrypture from *the* prowde. that ar wyse in theyr owne syghte. & he hathe shewed them to meke. ¶ The thyrde that

Eclesiastice .v.

Math. xj.

.iij.

ye laboure to vnderstande the same thynge that ye rede. For Caton taughte his sonne to rede so hys preceptes. that he vnderstande them. For yt is he sayth grete neglygence to rede & not to vnderstande. And therfore when ye rede by your selfe alone. ye oughte not to be hasty to rede moche at ones. but ye oughte to abyde thervpon. & som tyme rede a thynge ageyne twyes. or thryes. or oftener tyl ye vnderstonde yt clerely. For saynt Austyn sayeth *that* no man shulde wene to vnderstonde a thynge suffycyently in eny wyse by ones redynge. And yf ye cannot vnderstonde what ye rede. aske of other *that* can teche you. And they that can oughte not to be lothe to teche other. For as a clarke writeth. there be thre thynges *that* make a dyscyple passe his master. One is often to aske & to lerne that he can not. Another is bysely to kepe in mynde that he lerneth & herith. And *the* thyrde is redely & frely to teche fourth to other. tho thynges *that* he hath lerned & can. ¶ They also that rede in the Couente. ought so bysely to ouerse theyr lesson before. & to vnderstonde yt; that they may poynte yt as it oughte to be poynted. & rede. yt sauourly & openly to *the* vnderstondinge of the heres. And *that* may they not do; but yf they vnderstonde yt. & sauoure yt fyrste themselfe. ¶ The .iiii. thing that is to be kepte in redyng. is *that* ye dresse so your entente. that your redyng & study. be not only for to be connynge. or for to can speke yt fourthe to other; but pryncypally to enforme your selfe. & to set yt a warke in youre owne lyuynge. For saynt Paul sayeth. *Regnum dei non est in sermone, sed in virtute.* That ys The kyngdome of god is not in worde but in verteu. For he that studyeth after connynge to be helde wyse. or to can say well. & studyeth not to do therafter; he laboreth agenste hymselfe. For our lorde sayth in hys gospel. that the seruant that knowyth his lordes wyl. & dothe

There should be an endeavour to understand what is read.

Not reading too much at a time, and occasionally reading the same passage over and over again.

[* *Folio xxxvij.*]

Those who have to read aloud should look over beforehand what they have to read, so as to mind their stops, &c.

Pri. Cor iiij.

Luce. xij.

ie. We should read, not to seem clever, but to become well-informed, and for our improvement.

.v. Discretion is also necessary, for books differ in their objects.

yt not; shal be beten *with* many wou*n*des. ¶ The fyfte thynge ys dyscressyo*n*. So *that* after the matter ys, therafter ye dresse you in the redyng. For ye shall vnderstond*e* that dyuerse bokes. speke in dyuerse wyses. For some bokes ar made to enforme the vnderstondynge. & to tel how sp*irit*ual persones oughte to be gouerned in all theyr lyuynge that they may knowe what they shall leue. & what they shall do. how they shulde laboure in clensyng of theyr co*n*scyence. & in gettyng of vertewes how they shulde w*ith*stonde te*m*ptacyons & suffer trybulacyons. & how they shall pray. & occupy them in gostly excercyse. w*ith* many suche other full holy doctrynes. And when ye rede eny suche bokes; ye oughte to beholde in yourselfe sadly whether ye lyue & do as ye rede or no. & what wyl and desyre ye haue therto. & what entendau*n*ce & laboure ye do therabout. And yf ye fele *that* youre lyfe ys rewled in verteu accordynge to that ye rede; then ye oughte hartely & mekely to thanke our lorde therof. that is geuer of all gooddes. & to pray hym w*ith* a feruente desyre. that ye may co*n*tyneu & encrese euer more & more in his grace. And yf ye fele & se in youre selfe. *that* ye lacke suche verteows gouernau*n*ce as ye rede of; then nede ye to be right ware that ye passe not rechelesly fourth ouer. as though we roughte not therof. But ye ought to abyde thervpon. & inwardly sorow for *the* defaulte & lacke that ye se in yourselfe. & besely to kepe in mynde *that* lesso*n* that so sheweth you to youre selfe & ofte to rede yt ageyne. & to loke thero*n*. & on your selfe. w*ith* full purpose & wyll to amende you & to dresse youre lyfe therafter. In thys wyse oughte ye to rede the fyrste parte of thys boke. whyche enformeth you to vnderstande. & to knowe how ye oughte to be gouerned in saynge. & syngyng & redyng of your deuyne seruice. ¶ Other bokes ther be *that* ar made to quyken. & to

Some books are intended for guiding the understanding as to the spiritual life.

Such books should be used in self-examination,

and to stimulate us to better living.

sturre vp the affeccyons of the soule. as som *that* tel of the sorowes & dredes of dethe. & of dome. & of paynes. to sturre vp *the* affeccyons of drede. & of sorow for synne. Som tel of *the* grete benefites of our lorde god. how he made vs. and boughte vs. and what loue and mercy he shewyth contynewaly to vs. to sturre vp oure affeccyons of loue. and of hope in to hym. Somme telle of the ioyes of heuen. to sturre vp the affeccions of ioye to desyre thyderwarde. *And some telle of the foulnes & wretchednesse of syn. to sturre vp the affeccyons of hate and lothynge ther agenst. ¶ When ye rede these bokes ye oughte to laboure in your selfe inwardly. to sturre vp your affeccyons accordingly to the matter *that* ye rede. As when ye rede maters of drede. ye ought to set you to conceyue a drede in your selfe. And when ye rede maters of hope, ye oughte to sturre vp yourselfe to fele comforte of the same hope, and so fourth of other. ¶ Netheles yt is expediente that eche persone vse to rede. and to study in this maner of bokes, suche matters. as be moste conuenyente to hym for the tyme. For yf eny were drawen downe in bytternes of temptacyon or of trybulacyon yt were not spedefull to hym for that tyme. to study in bokes of heuynes & of drede. though he felte hymselfe wyllyng therto. but rather in suche bokes as mighte sturre vp. hys affeccyons to comforte and to hope. And so is yt to be sayde dyuersely. after the diuersyte of dysposycions that persones ar sturred wyth for the tyme. For yt is writen in Vitas patrum that when fendes had longe tempted an holy man; at last they cryed and sayd vnto hym. Thow hast ouercome vs. for when we wolde lyfte the vp by to moche hope, thou berest downe thy selfe in drede. and sorow of thy synnes. & when we wolde brynge the in ouer moche drede and heuynes, then thou rerest vp thyselfe to hope, & comforte of mercy. And so we can gette no holde on the.

Some books are intended to stir the affections and feelings, to make us fear judgment, sorrow for sin;

to increase our love of God and our desire for heaven.

[* *Folio xxxiiij.*]

But such books are best used as occasion may require:

those who are despondent need books that will give them comfort and hope, and so in other cases.

Secunda parte. § .98. *de exhortationibus patrum.*

Other books combine the features of both the preceding kinds.

¶ There be also some bokes. that treate bothe of maters to enforme the vnderstondyng. and also of matters to sturre vp the affeccions. Somtyme of the tone, and some tyme of the tother. And in redynge of suche bokes. ye oughte to dyspose you to bothe as the matter asketh. and as I haue now sayde before.

This is the character of the second part of the Mirror, which is intended partly to inform the mind and partly to stir up the heart.

And in this wyse oughte ye to rede the seconde parte of this boke For therin is youre vnderstondyng enformed to wyt what youre seruice menyth. And in the selfe seruyce your affeccyons ought to be sturred. sometyme to loue and ioye. and praysynges of oure lorde Iesu cryste. & of hys moste holy mother, sometyme to dreade. sometyme to hope. and sometyme to sorow & to compassyon and that specyally on fryday. where is made mynde of oure lordes holy passyon and of the compassyon of hys blessed mother oure lady. ¶ Also in thys seconde parte. the fyrste worde of eche Antempne. and of eche hympne. and of eche responce.

How the Latin, the English, and the exposition, are arranged in the Mirror.

and verse. & so fourthe of all other, is writen in latyn with Romeyne letter that ye may know therby where yt begynneth. And the selfe englyshe of all the same latyn folowynge. is imprynted wyth a smaller letter. And that ys the exposycyon of the latyn. And by this dyfference ye may knowe which ys the bare englysshe of the latyn, and whyche ys putte therto for to expounde yt. And therfore they that se this boke and rede yt may better vnderstande yt then they that here yt, and se yt not.

How it is to be used in reading aloud.

¶ Also when thys seconde parte ys redde openly in the Couente. yt shall not nede alway to rede the latin namely where *the* mater hangeth to gither. as yt doth in your legende & in some other places. For yt shulde in maner let the vnderstondynge from *the* herers. And therfore yt is ynough to rede only *the* latyn in *the* beginnynge of eche lesson. And not in *the* begynnynge of eche clause of *the* lesson. But in other places of

your seruice *where *the* mater hangeth not togyther. but eche thing ys dyuerse in sentence from other. as ar the Antemnes and responces. and other lyke; there yt ys well done to rede the fyrst worde in latyn as yt is wryten for the latyn is writen so, in the begynnyng of teche clause that ye shulde redely knowe. when ye haue the latyn before you. what englysshe lo*n*geth to eche clause by yt selfe. And also when youre legende ys redde at mattyns. yf eny wolde in *th*e meane tyme haue the englysshe before her, and fede her mynde therewyth. then the latyn that ys wryten in the begynnynge of eche clause of the englysshe. shulde helpe her moche, & dyrecte her that she may go forthe with the reder clause by clause. For else she shulde not knowe by the englysshe a lone where the reder of the latyn were. This lokeynge on the englyshe whyle the latyn ys redde. ys to be vnderstonde of them that haue sayde theyre mattyns or redde theyr legende before. For else I wolde not counsell them to leue the herynge of the latyn. for entendaunce of the englysshe. ¶ And for as moche as yt is forboden vnder payne of cursynge, that no man shulde haue ne drawe eny texte of holy scrypture in to englysshe wythout lycense of the bysshop dyocesan. And in dyuerse places of youre seruyce ar suche textes of holy scrypture; therfore I asked & haue lysence of oure bysshop to drawe suche thinges in to englysshe to your gostly comforte and profyt. so that bothe oure consyence in the drawynge and youres in the hauynge. may be the more sewre and clere. to oure lordes worshyp, whyche kepe vs in hys grace, and brynge vs to hys blysse. Amen.

[* *Folio .xxxv.*]

How it may be used in service time for understanding the Latin service.

The texts from Holy Scripture are translated under the license of the Bishop of the Diocese.

¶ Here begynneth the story and Seruice of the Sonday, and fyrste of rysynge to mattyns.

The Sonday Seruyce.

[° *Folio .xxxvj.*] The mattins bell in the night like an alarm bell;

'Men vseth in londe of warre to kepe contynuall watche in Cytyes and Castelles and walled townes. and when eny enemyes come nyghe. they rynge a certayne bel wherby all men ar warned to arme them and to make them redy, and to go to places of defense to fyghte and to bete of theyr enemyes. On the same wyse. we ar closed in thys holy Monastery. as knyghtes in a castell where we ar beseged wyth greate multytude of fendes that nyght and daye laboure to gette entre and pocessyon in oure soules. and often they ar most besy in nightes tyme, when the wyttes ar oppressed wyth heuynes of sleape. for to assaye to ouercome. or at the leaste to vexe & to trouble them of whome they myghte not haue the ouerhande by day. ¶ And therfore when we here the belle rynge to mattyns. we oughte a none as trew goddes knyghtes aryse quycly and arme vs with prayer. and make vs redy by dressynge vp of oure entente to god. wyth some deuoute medytacyon, and haste vs to the place of our defense that ys the chyrche, whyche ys ferefull to the fendes oure enemyes as a place of defense. And there we oughte to lyfte vp. the longe spere of feruente desyre of oure hartes styeng vp to god. and drawe out the sharpe swerde of the worde of god in hys holy seruyce. & smyte greate strokes by deuoute syngynge and sayeng thereof, wherby oure enemyes shall be rebuked. and we kepte sewre in godly praysynges. vnder the baner of hys proteccyon. ¶ Thys redynesse of comynge oughte not only to be kepte at mattyns. but at euery houre of the day. for though we reste somtyme

ringing up to the defence of the Monastery against evil.

At its sound all should arise quickly and arm themselves with prayer;

lifting up the spear of fervent desire, and drawing the sword of the word of God.

Such readiness to be shown at all the other Hours also.

fro syngynge or praynge wyth the mouthe. our enemyes rest not to warre agenste vs. And therfore we oughte not to cesse of kepynge of our mynde stabely on god alway. and in tyme of prayer to be redy and glad to go therto, as to a castell of socoure. and as to the fode and gostly comforte of our soulles. ¶ And when ye come to the chyrche before the begynnynge of eche houre. ye say a Pater noster. and an Aue maria. knelynge. And that ys for to sturre youre hartes to more deuocyon. or ye begynne youre seruyce. And therfore yt is sayde in sylence. Shewyng that god ys more pleased wyth the preuy deuocyon of the harte. wherto ye oughte pryncipally to entende in all your seruyce; then *with* the outwarde noyse wyth the voyce.

Before service begins say private prayers, the Lord's Prayer and the Hail Mary.

¶ In thys Pater noster. are seuen petycyons. for to gette seuen gyftes of the holy goste. and seuen verteues. wherby we may be delyuered fro*m* the seuen dedly synnes. and so to come vnto the seuen blssednesses. ¶ The exposycyo*n* of thys holy prayer ye haue in dyuerse bokes. whiche yf ye study bysely to vnder-sto*n*de wyll gyue you cause to fynde grete co*m*forte & deuocyon in the sayng therof. But I wyl telle yt you shortly lyke as ye may so*m* what *th*e better haue yt in mynde when ye say yt. yf ye wyll laboure theraboute.

A short exposition of the Lord's Prayer, given though others are to be found in their books.

Pater noster, That ys. Oure father. Thynke now that as a chylde goeth trustely to his father in what dysease so euer he be in; so ye in what dysease or trouble. or temptacyo*n* or synne that euer ye be in; mekely and trustely 'lyfte vp youre hartes to god youre father. and telle hym what you eyleth. and say to hym. *Pater noster* Oure father. ye saye not my father. but oure father. wherby we ar enformed to haue greate charite. and loue eche to other. and to all oure euen crystens. in as moche as we ar all chyldren of one father. to whome we say all. *Pater noster*. Oure father. *Qui es in celis*. That arte in heuens. Ther-

Our Father in tenderness.

[* *Folio xxxvij.*]

"Our," not "my," in unity and love with our fellow Christians.

In heaven, therefore, lift up your hearts:

fore lyfte vp youre hartes from erthly. and vayne thinges. and offer them to hym. that is not onely in heuens aboue in blysse. but also in the soulles of hys seruauntes. by grace. whiche ar called heuens. And in eche place he ys by hys beynge. and by his presence. & by his power. Thynke then where euer ye be. that

but also near you, by His being, presence, and power, so that you are in His presence.

god your father ys *pre*sente before you bynethe you. with you. and all aboute. and in eche of youre allers hartes. by grace. that ys out of deadly synne; and in thys beholdynge saye to hym wyth greate loue. and ioye. and reuerence. Our father that arte in heuens. *Sanctificetur nomen tuum.* Thy name be halowed. that ys. The worshyp and loue of thy holy name be

Let the worship and love of His Name be ever in your minds.

so confermed & stabeled in oure mynde that what euer ye thynke. or say. or do; we mote euer more entende the holynesse, and praysynge of thy holy name. and not the vanyte of oure owne name. And that our lyfe may be so holy; that thy name be halowed & worshyped therby in vs. ¶ And father that yt may be

May His kingdom come, so that He may reign in our hearts by grace:

thus. *Adueniat regnum tuum.* Thy kyngdome maye come. that ys. The lordeshyp of all synne may be so caste out of vs. and thou may so reygne in vs. by grace. & plente of all verteues. that we be redy to desyre thy comynge in fulnesses of thy kyngdome. at the day of dome. or at the ende of our lyfe. And also that thy kyngdome may so com to them that ar in purgatori that they be delyueryd from all payne. and come to reste in ioye of thy kyngdome. And so in thys petycyon. ye aske that god shulde reygne in you. and in

and that the quick and dead may come to His bliss.

youre euen crysten by grace. And that bothe ye and other quycke. and deade. shulde come to the kyngdome of blysse. ¶ *Fiat voluntas tua sicut in celo et in terra.* So be thy wyl done in erthe. as yt ys in

As the saints do His will in heaven, so may His children be obedient to Him at all times.

heuen. that ys. As thy sayntes that ar in heuen are conformed in all thinges to thy wylle; so gyue vs wylle and strenghte to desyre and to fulfyll thy wylle in all

thynges. be yt neuer so contrary to our veyne wylles. so that yf thou wylte haue vs in sycknesse or in tribulacion, in wele or in wo in heuen, in erthe, or in helle, thy fatherly wyll be done in vs. Thynke not that our father wyl haue eny of hys chyldren in helle. But oure obedyence to oure father oughte to be feruente and symple. that we take no hede of heuen ne of helle. but only of the fulfyllynge of oure fathers wylle. ¶ *Panem nostrum quotidianum da nobis hodie.* Gyue vs thys day our dayly brede. that ys. The sustenaunce of oure bodely lyfe whiche thou sendest vs; graunte vs to take yt soberly without surfet, & pacyently without grudgeynge and gyue vs suffyciently therof to our nede. And the brede of thy worde gyue vs thys day, by sauory deuocyon in thy holy seruyce. and in prayer and in all redynge and herynge of thy worde. Gyue vs father the brede of thy grace, wyth whyche we be comforted and strenghted to withstonde yuell. and to do good. And gyue vs suche faythe. & charyte. and deuocyon in our soules that therby we may receyue euery day the brede of thy holy sacramente of the aulter. that is lorde Iesu thy selfe. in the vnite of thy chirche: though we receyue yt not euery day with our bodely mouthes. ¶ *Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris.* And forgyue vs oure trespasses, as we forgyue oure trespassoures. This peticion semeth heuy to them that beholde other mennes synnes. and forgette theyr owne. But and we se clerely. how greate and many oure synnes ar agenste god, and how lytell in regarde therof eny offense ys, that ys done agenste vs; we shulde thynke yt a petycyon of vnspecabel comforte that by forgyuenesse of so lytel and few; we maye gette forgyuenesse of so many and so greate. I haue synned ageynste god. and deserued payne. another hathe synned ageynste me and deserued punysshyng. yf I forgyue the offense and not the payne. my father my

May He give us the sustenance necessary for our daily life:

the Bread of His word in prayer and His written word: the Bread of His grace:

[* *Folio xxxviij.*]

and the Bread of the Sacrament of the Altar, which is Jesus Christ Himself.

It may seem hard to forgive those who trespass against us: but how great are our trespasses against God which He forgives us:

god. shall do the same to me, yf I forgyue payne & all; so shall god my father forgyue me. Glad therfore oughte we to be. when eny trespace is done agenste vs. in worde or dede. and more glad to forgyue yt. and with harte. and worde. and chere. and dede. to loue them. and to do for them. For by them we haue occasyon to gette of god oure father. the large. and gretly desyred pardon of forgyuenes of all oure synnes. & of all paynes that we haue deserued therfore. The grete comforte of thys petycion that yt geueth to a synfull soulle. can not lyghtly be tolde. For he is trouthe that byddeth vs pray thus. and it may not be in vayne. but as we forgyue. we shulde be forgyuen. who myghte come to a better fayre; How myghte we make an esyer change. then to forgyue. and be forgyuen. A how well were me. yf many folke. had trespased ageynste me that I mighte forgyue. and be forgyuen. Therfore dyspose we thus oure selfe. and saye we in greate fayth, and hope. Forgyue vs oure trespaces, as we forgyue oure trespassoures. And yf we be in wylle to forgyue. and fele contrary sturrynges in oure selfe; yet say we neuertheles that same petycion trustely to our father thynkeyng thus. Graunte vs good father veryly to forgyue oure trespassoures; as we desyre to be forgyuen of the. *Et ne nos inducas in temptacionem.* And lede vs not in temptacyon. that is. Suffer vs not for oure vnkyndenesse. and demerytes. to falle to synne by eny temptacyon. Thys ys a petycyon hartely to be asked. For none maye profyt in verteu wythoute temptacyon, ne none maye wythstonde eny temptacyon be he neuer so parfyt. wythout specyall helpe. and grace of god. And therfore pray we oure father ferefully and desyrously by thys petycyon. not to kepe vs from temptacyon. but to kepe vs that we falle not by eny temptacyon. *Sed libera nos a malo.* But delyuer vs from yuel. We can neyther. ne may not of oure

how great the comfort, then, of this petition to a sinful soul.

And since we may be forgiven on such terms,

let us say it with great faith and hope.

Suffer us not to fall into any temptation through our sinfulness and want of love.

selfe. eny thinge do but synne. ne we can, or may eny thynge deserue. but payne. And therfore mekely and dredfully knowynge oure owne feblenesse. we pray oure father to delyuer vs from yuel of all synne. and of all peryll. and of all payne temporall. and euerlastynge. Amen. thys worde Amen. ys a worde of hebrew. and some tyme yt ys a worde of affermynge. and ys as moche as to say. as Treuly. or Faythfully. And some tyme yt is a worde of desyrynge. and is as mo*che to say. as So be yt. or Be be yt done. And so is yt set here. for to shewe a grete desyre that we oughte to haue that all that is asked before in thys prayer be fulfylled. For in these seuen petycyons. is asked all that ys nedeful to vs, to body & soulle. in this lyfe. & after.

Of ourselves we can do nothing but sin, therefore deliver us from evil of all sin and peril and pain.

[* *Folio xxxix.*]

Amen, i. e. So be it, or, Be it done.

These seven petitions a summary of all prayer.

¶ Thus may ye haue youre mynde on thys prayer when ye say yt. yf ye wyll study. and laboure to vnderstande it. and kepe yt in mynde. Nat that ye shal haue mynde on all the wordes that I haue wryten. but on the sentence. For the vnderstandynge of man namely. when yt is lyghtened by grace. may conceyue more in a lytel whyle. then the tongue may speke in moche lenger tyme. And therfore whyle ye say the wordes of youre Pater noster. I hope that youre vnderstandynge shall the better be fedde with the inwarde sentence. as I haue now wryten. at the leaste wyth some therof. yf ye wyll do your deuoyre. And for as moche as oure sauyoure made thys prayer for oure helthe; yt is good that ye entende alwayes to saye yt to thentente that he made yt for, and to aske therby all thynges that he entented shulde be asked thereby whan he made yt.

Some such inward sense of the words to be in our minds whenever we say the Lord's Prayer:

with special intention as to particular circumstances.

AVE MARIA. Thys salutacyon ys taken of the gospel of the gretynge of the aungell Gabryel. and of Elyzabeth. & yt was the begynnynge of oure helthe. And therfore thys worde Aue. spelled bakwarde. is

Luce primo.

Eva is changed to Ave, as our sorrow by Eve's talking with the Evil One is turned into joy by our Lady's reception of Gabriel's message.

Eua. for lyke as Eues talkynge with the fende was the begynnynge of oure perdycion. so oure ladyes talkynge with the aungel when he gryte her with thys Aue. was the entre of oure redempcyon. And so Eua is turned in to Aue. for our sorowe is turned in to ioy. by meane of our lady. For Eua ys as moche to saye as woo. & Aue ys as moche to say as Ioye. or wythout woo. Therfore mekely. & reuerently thankyng this glorious quien of heuen. and mother of our sauiour. for our delyueraunce; say we deuoutly to her *Aue Maria.*

Mary means "Star of the sea," or "enlightened," or "Lady."

Hayle mary. Marye is as moche to saye as Sterre of the see. or lyghtened. or lady. For all that ar here in the see of bytternesse by penaunce for theyr synnes.

Her work agrees with her name.

she ledyth to the hauen of helthe. Them that ar rightfull. she lyghteneth by encresynge of grace. And she shewyth herselfe lady and Emperesse of power. aboue all yuel spyrites in helpynge vs agenste them. bothe in oure lyfe. and in our deth. & after. Therfore we oughte often. & in all our nedes. calle bysely vpon this reuerent name Mary. For as the same marcyful lady saith to seynt Byrgit when aungels here that gloryous name. they ioye. & they that are in purgatory. herynge that name ar comforted & gladded. Ryghtful men are strengthed the more, by more nere assystence of aungels to them. by namynge of *that* holy name.

Libro primo capitulo .ix.

Evil angels tremble at her name.

Fendes trembel for feare. when they here this dredfull name. And there ys no synner in erthe so colde from the loue of god. but that yf ye calle vpon thys moste helpy name Marye wyth that entente. that he wylle turne no more ageyne to hys synne; the fende flyeth a waye fro hym. and neuer dare come ageyne to hym. but yf he falle ageyne in wylle of deadly synne. Therfore bothe for loue. and worshyppe of oure moste reuerente Lady. and for our owne profyt; say we often and deuoutely. AVE MARIA. Hayle Mary. ¶ Some vse when they here the fende named in play or in

[* *Folio xl.*] Some, therefore, say Ave Maria

wrathe to saye Aue maria. that lyke as he ioyeth of the vycyous namynge of hys owne name. so is he rebuked by namynge of thys holy name maria. *Gracia plena.* full of grace. Dyuerse sayntes had dyuerse gyftes of grace. but neuer creature had the fulnesse of all graces. but our lady alone. For she was fylled in body and in soulle wyth the lorde and gyuer of al graces. and therfore yt folowyth. *Dominus tecum.* The lorde is wyth the. For wyth her he was in her harte by excellence of grace. and in her reuerente wombe. takynge there a body of oure kynde. *Benedicta tu in mulieribus.* Blyssed be thou in all women. & aboue all women. For by the bothe men and women ar restored to blysse euerlastynge. *Et benedictus fructus ventris tui Iesus.* And blyssed be Iesu the fruyte of thy wombe. Blyssed be the wombe. and blyssed be the fruyte therof. whyche ys lyfe and fode to aungels in heuen. and to men in erthe. that is Iesu. that ys to say Sauyoure. For he hathe saued vs fro synne and from helle. he sauethe vs dayly from the malyce of the fende. and from perylles. and he hath opened to vs *the* way of endelesse saluacio*n* therfore endelesly be that swete fruyte blessed. Amen. So be yt. Some saye at the begynnyng of this salutacyon. Aue benigne Iesu. and some saye after. Maria. mater dei. wyth other addycyons at the ende also. And suche thynges may be sayde when folke saye theyr Aues of theyr owne deuocyon. But in the seruyce of the chyrche. I trowe yt be moste sewer. and moste medefull to obey to the comon vse of saynge. as the chyrche hathe set. w*i*thout all suche addicions. ¶ If ye wyll say the Crede at the begynnyng of matyns. and of Complyn. yt ys well done. by cause ye saye yt not at Pryme, ne at Co*m*plyn as the vse of the chyrche ys in other seruyce. And what thys Crede is to meane. I hope wyth oure Lordes grace to wryte when I come to the masse Crede.

when they hear the Evil One named in anger or jest.

None so full of grace as Mary, for she was filled with the Lord and giver of all grace,

Who was "with" her most truly by grace and in her hallowed womb.

Blessed was she above women, for all are restored to bliss through her.

Blessed was the fruit of her womb, which was Jesus the Saviour.

Additional words are sometimes used, but the author thinks unadvisedly.

If any choose to add the Creed to their private prayers before service, it is well done.

After these private devotions, rise and bow toward the Altar.

THEN after these prayers ye aryse & turne you to the aulter and enclyne. in token that ye entende to say that holy seruyce to the onely worshyp and praysynge of oure lorde. and of hys gloryous mother oure lady.

Then make the sign of the cross.

¶ And then ye blysse you wyth the sygne of the holy crosse. to chase a waye the fende with all hys dysceytes. For as Crisostome sayth. where euer the fendes se the sygne of the crosse they flye away dredyng yt as a staffe that they are beten wyth all. And in thys blyssynge ye begynne wyth youre honde at the hedde downewarde. & then to the lyfte syde. and after to the righte syde. in token. & byleue *that* our lorde Iesu cryste came downe from the hed. *that* is from the father in to erthe. by his holy incarnacion. & from the erthe in to the lyfte syde *that* is hel. by hys bytter passyon. & from thense vnto his fathers ryght syde by his glorous ascencion. And after this. ye bryng your hande to your breste. in token *that* ye ar come to thanke hym. & prayse hym. in the enderest of youre harte for tho benefytes. ¶ But for as moche; as nether ye. ne eny other creature in erth is suffycient or worthy dewly to prayse *the* gloryous quyne of heuen. that is the reuerent mother of god & lady of aungels; therfore fyrst at the begynnyng ye aske her leaue to prayse her and say. **Dignare me laudare.* &c. that is holy vyrgyn vouchesafe that I prayse the. ¶ And for the fendes are euer besy to lette her praysynge, as thynge that turneth them to theyr greate shame and reprefe, by cause that the mekenesse of *the* clene vyrgyn ouercome them in all theyr pryde, therfore ye aske helpe ageynste them. when ye say *Da michi virtutem.* &c. that is. Geue me strenghte agenste thyne enemyes. ¶ Then trustynge that she hathe gyuen you leaue; ye begynne to prayse her. with the aungel Gabryel. sayng in remembraunce of the ioy of the incarnacyon of oure lorde Iesu cryste. in her moste reuerente wombe. *Aue*

How to make the sign of the Cross.

And why in this manner.

Then ask leave of our Lady to begin her praises.

[* *Folio xlj.*]

And begin the service by saying the angelic salutation openly.

Super Math. omelia .iv.

Luce .prima.

maria. &c. that ys. Hayle marye full of grace our lorde is with the. *Benedicta tu in mulieribus.* Blyssed be thou aboue all women. and blyssed be Iesu the fruite of thy wombe. ¶ When ye haue thus begonne wyth oure lady and founde comforte in hyr. ye begynne to desyre to prayse oure lorde god. But for ye fele youre selfe vnworthy so moche as to open youre mouthe therto. therfore ye pray hym to open your lyppes. to hys praysynge and saye. *Domine labea mea aperies.* that ys Lorde thow shalte open my lyppes. *Et os meum anunciabit* &c And my mouthe shall shew thy praysynge. Thys verse ys only sayde at mattyns. that ys the begynnynge of goddes seruyce. in token that the fyrste openynge of youre lyppes, or mouthe. shulde be to the praysynge of god. and all the day after, they shulde abyde open. and redy to the same. and be so occupyed and fylled therwyth, that nothynge contrary to hys praysynge myght enter in. ne do eny thynge wel. eny tyme of the day. without hys helpe. as he sayeth hymselfe in hys gospel. *Sine me nichil potestis facere.* that ys. wythout me ye may do ryghte noughte. Therfore bothe at mattyns. and at begynnynge of eche houre. ye aske hys helpe. & saye. *Deus in adiutorium meum intende.* That ys. God take hede vnto my helpe. ¶ And for as moche as he that ys in doynge of a thynge. and may not brynge yt aboute. hathe nede of hasty helpe; therfore felyng youre nede. ye pray oure lorde to haste hym. and say. *Domine ad adiuuandum me festina.* that ys. Lorde haste the to helpe me. ¶ And take hede that all thys verse. bothe that parte. that ys sayde of one alone. and that. that ys answered. of all togyther; ar sayde in the singuler nomber. as when ye say myne. or me. and not oure. ne vs. in token that ye begynne youre praysynge and prayer in the persone of holy chyrche. whyche ys one. & not many. For though there be many members of holy

Then, unworthy to open your lips in our Lord's praise, beseech Him to open them:

Psalme .l.

that after mattins they may be open in His praise all the day long.

Ioan .xv.

But His help is to be asked at each hour.

Psalmo. lxix.

Why this versicle and response are said in the singular number.

chyrche. as there ys many crysten men. and women; yet they make one body. that ys holy chyrche. wherof cryst is the hed. ¶ And for that prayer that ys sayde in the persone. and vnyte of holy chyrche. is neuer lefte vnspedde; therfore trustyng that oure lorde hathe harde youre prayer. and ys come to helpe you. ye begyn all togyther. lowly enclynynge to prayse the blyssed trynyte. & say. *Gloria patri et filio et spiritui sancto*, that ys. Glory be to the father, and to the sone, and to the holy goste. One glory to all thre. For tho thre persones ys one god. Thys worde glory ys no comon englyshe. and therfore ye shall vnderstonde *that* glory ys called a good fame often spoken of *with* praysynge. Therfore when ye bydde glory to the father & to the sonne. and to the holy goste; ye aske and desyre [* that the blyssed trynyte shulde alwayes be prayed & thanked and worshyped. for hys endeles goodnesse that ys in hymselfe. and for all the benefytes. that he hathe done. and dothe. and shall do to hys creatures. bothe in makyng of creatures in the begynnynge. & contynuall kepyng of them in theyr beyng. & in the parfyt ende that he shall brynge all thynge to. And therfore ye adde to & saye. *Sicut erat in principio.* That ys. As yt was in the begynnynge. and now and alwayes. and wythout ende. Amen. ¶ And for ye shall not in this praysynge. delyte you in melodye of the songe. or of the notes. ne in youre owne voyces. but all youre ioye and delyte muste be sette only in god; therfore anon after *Gloria patri.* ye saye. *Alleluya.* that is a worde of ioy. and praysyng. and specyally yt betokeneth that vnspecable ioye. that ys in heuen endelesly in praysynge and lawdynge of god. Therefore praysynge oure lorde wyth suche goostly ioye as ye can haue in hym here. & desyrynge to prayse hym in euerlastyng ioy; ye say. *Alleluya.* Doctoures sayeth that. *Alleluya* is as moche to saye. as

Church prayers never left unsped, therefore our Lord has heard us, and with a lowly inclination we sing Glory to the Blessed Trinity.

Meaning of the word "glory."

[* *Folio xlij.*]

Meaning of the word "Alleluia."

prayse ye god or the praisyng of god; or lorde make me safe, or synge praysynge to god, or father and sonne and holy goste, or lyghte, lyfe and helthe. ¶ But for yt ys a worde of ioye; therfore in tyme of penaunce. that is from Septuagesime tyl Ester. yt is lefte. & in stede therof ye say. *Laus tibi domine rex eterne glorie.* that ys Lorde praysynge be to the. kynge of endelesse blysse. For though penaunce doynge be praysynge to god. yet yt ys done in sorowe of harte. and sharpenesse of body. and not in gladnesse and ioye. namely for synfull people. And therfore in tyme of penaunce. we saye *Laus tibi* not in ioye, but in praysynge of god. and not *Alleluya.* whiche ys a worde bothe of praysynge and of ioye.

When it is not to be used in Divine Service.

The versicle to be used in place of Alleluia.

¶ Of the Inuitatory.

But for yt suffyseth not to you to prayse. and to ioye in god alone. but yf ye sturre other to the same; therfore after *Alleluya* or *Laus tibi.* ye begynne the *Inuitatory.* that ys as moche to saye. as a callynge. or a sturrynge. Wherby eche of you sturreth. and exhorteth other to the praysyng of god. & of oure Lady. And therby also. ye calle them that here you: and desyre other that ar absente to come to prayse *with* you. And therto accordeth the psalme. *Venite.* that foloweth. and ys songe. wyth the Inuitatory. But the Inuitatory ys som tyme songe hole. and somtyme halfe; for som come hole to goddes seruyce to prayse hym. with body and soulle. & all theyr myghtes. And some come but halfe. for thoughe the body be there. the harte ys on other thynges. as oure lorde sayth bothe by hys prophete. and in hys Gospel. *Populus hic labiis me honorat, cor autem eorum longe est a me.* Thys people worshypeth me wyth theyr lyppes. but theyr harte is farre from me. But fyue tymes yt is songe hole. for they that wyll be hole in oure lordes seruice muste full warely kepe theyr fyue wyttes. bothe the vtter wyttes.

Meaning of the Invitatory.

How it is sung with the Venite;

Esaie .xxix.
Math .xv.

five times entire

and three times only half.

and the inner. And thryes yt ys songe halfe. for there is thre maner of people. whiche as the gospel tellyth.

Luce .xiiij.

were called to oure Lordes soper. and came not. for pryde for worldlynesse. and for flesshelynesse. ¶ But

[° *Folio .xlij.*]

ye that ar closed for the occasyons of °soche lettynges muste come wyth hole harte. and feruente wylle. to the praysynges of the blyssed trynite. and of the quyene

The Invitatory in use at Syon.

of heuen. and saye ¶ *Trinum deum et vnum pronis mentibus adoremus. Virgini que matri gratulantibus animis iugiter iubilemus.* that ys. worshyp we wyth meke and redy soulles god. that ys thre and one that is to say thre in parsones. and one in substaunce & in godhed. And prayse we beeyly and intentyfly the vyrgyn mother wyth ioyfull hartes.

Psalme .94.

VENITE. Thys psalme is writen in the Psalter.

Exposition of the Venite.

and yt conteyneth fyue verses. In the firste verse. we ar called. and exhorted to come to prayse god. In *the* tow nexte verses. ys expressed the cause why we shulde prayse hym. And in the tow laste verses. ys tolde *the* pareyl of them. that wyl not come to loue hym. and prayse hym. Then ye begynne and say.

Come, all ye that are present in body, and be present in heart also:

Venite that ys. Come ye. To whome speke ye; they that ar presente, ar come alredy. they that ar absente; may not here you. whome bydde ye come and whyther: Oure lorde ys ouer all presente and euer more redy to here them that pray in chyrche but all ar not come to hym. that ar come to chyrche. For he sayeth of some that worshyp hym with theyr mouthes. that theyr harte ys farre from hym. Therfore to them ye say. *Venite.* Come ye. as yf ye sayde. Gather to gyther all the thoughtes. and myghtes of youre harte. and sette them onely vpon hym. and so come to hym in the reuerente drede. & deuocyon. and *Exultemus domino.* Ioye we outwarde with all the seruyce of oure bodyes

let us praise our Lord and Saviour

in oure Lorde. And in none other thynge. *Iubilemus deo salutari nostro.* Ioye we in god oure sauyoure.

That ys Iesu cryste. wyth all the powres of our soulles inwarde. that oure loue. and deuocyon be so moche in hym. that neyther we maye hyde yt. ne fully shew yt. For so meanyth thys worde *Iubilemus* And that we may the better ioye thus in hym. *Preocupemus faciem eius in confessione* Occupye we hys face before in confessyon. There ys confessyon of synnes. and confessyon of praysyng. Oure lorde Iesu cryste sheweth now hys face of grace and of mercy. but at the daye of dome he shall shew his face of ryghtwesnesse. and for we wote not how sone *the* dome cometh by our owne deth. therfore come anon. er he shewe the face of ryghtewenesse. and occupye we the face of hys mercy and of grace in co*n*fessyon. knowlegynge our synnes and vnkyndenesse ageynste hym. and hys goodnesse and man*y*folde benefytes and kyndenes to vs. Occupy we thus his face before. er the fende occupy our hartes. wyth eny vanytyes. that shulde dystracte vs from hym. *Et in psalmis iubilemus ei.* And Ioyefully synge we to hym in psalmes. To him synge we. and not to plesaunce of the herers. But why shulde we do thus; *Quoniam deus magnus dominus.* For god ys a greate Lorde in power & lordeshyp. aboue all thynges. *Et rex magnus super omnes deos.* And a greate kynge aboue all goddes. Aungels. and sayntes. and all good men & women. specyally they that ar in dygnite. and astate of power; ar called goddes. by cause that god hathe parted wyth them of hys vertues. power or grace. But all these ar subiecte to hym. & may not do but by hys leaue. therfore he is a greate kynge aboue all goddes. *And though he be thus greate in power. he ys neuerthelesse large in plenty of benygnite & of mercy. wherby wote we; *Quoniam non repellit dominus plebem suam.* For the same lorde shall not forsake. ne caste from hym hys people. haue they neuer done so yuel. so they wyll be hys by amendemente.

with heart and body:

with confession of sin and confession of praise.

Let us sing psalms joyfully to him, and not for our own pleasure;

for God is a great King, to whom angels, saints, and all good men and women are subject;

[* *Folio xliiij.*] great in power, yet great in love and mercy, who will never reject His penitent people of whatever sect, or country.

and of what secte or contre so euer they be. hethen or crysten. sarasen. or Iewe. *Quia in manu eius fuerunt omnes fines terre.* For in his hande & power ar all the contrees of erthe. And amongest them all he taketh hede of them what euer they be. that meke themselfe in fayth and penaunce. loue and deuocyon And therfore yt folowyth. *Et altitudines monciu*m *ipse consp*icit. And the hyghnesse and depnesse of mounteynes he beholdeth. As hygh as a mou*n*teyne is to the beholdynge of him that standeth bynethe; as depe ys yt to the syghte of hym that standeth aboue & loketh dounewarde. then a mounteyne ys bothe hyghe and depe. for they that make them selfe depe and lowe to god. by mekenesse. he beholdeth by hys mercy and lyfteth them vp. and maketh them hyghe mounteynes by hys grace. And therfore sayeth the prophete here that the hyghnesse, and depenesse of mounteynes he beholdeth. ¶ *Quoniam ipsius est mare et ipse fecit illud.* For the see ys hys and he made yt. For lyke as the bytter see ys kepte wythin hys boundes by the power of god & may not flowe vpon the erthe but by hys leaue; Ryght so no trybulacyon ne temptacyon maye come to man but by the sufferau*n*ce of god. *Primo. Cor. x.* whyche temperyth all thynges to hys seruauntes. as they may bere to theyr mooste profyt. For of them he hathe greate cure. and therfore yt shewyth. *Et aridam fundauerunt manus eius.* And the drye erthe. hys handes hathe grounded. For them that ar drye from all moysture of synne and thryste onely the loue of god. and reuerence of hym he foundeth and strenghteneth in soche stablenesse of vertew. and grace. that no fersenesse of the see of temptacyon. or trybulacyon. may preuayle ageynste them. And for he dothe all this yf ye wolde not afore; at *th*e leaste now. *Venite adoremus, et procidamus ante deum.* Come ye & worshyp we. and falle we downe before god. Come. by loue

In every land on earth He takes heed to those that are meek and penitent,

looking down to them as from a high mountain-top,

and exalting those that abase themselves.

As He keeps the bitter sea within bounds, so He limits tribulations and temptations.

They that are as dry land thirsting for the love of God He strengthens, so that no sea of trial can prevail against them.

and worshyp hym, by synguler reuerence that longeth onely to god. and falle we downe. by mekenes of body and soulle, before god. beholdynge hys reuerente presence. *Ploremus.* wepe we. yeldyng vs gylty. not for the thanke of man but. *Coram domino.* Before oure Lorde. *qui fecit nos.* That made vs. For there ys a greate homelynesse and truste of the thynge made. to the maker that woteth what. and why he made yt. For after oure body we ar made frayle and therfore oure maker wyll spare vs. and helpe vs. and graunte vs mercy. After the soulle we ar made to hys lykenesse. and therfore we maye and oughte to desyre. to be lyke to hym by grace. And after bothe the soulle and the body he made vs to be parteners of hys blysse. and thefore we oughte to dyspose vs therto. and seke. and desyre to haue hym for oure rewarde in euerlastynge pocessyon. *Quia ipse est dominus deus noster.* For he ys oure lorde god. And we may sykerly desyre to haue that ys oures. And we ar his. For we are hys people. *Nos autem populus eius.* And the sheepe of hys pasture. *Et oues pascue eius* For he fedeth vs wyth pasture of hys holy sacramentes. and of hys holy worde. and of hys confortable grace. '& hathe ordeyned vs to haue hymselfe to our endeles refeccyon in blysse. yf we be hys trew sheepe. fruytefulle in wolle of verteues. and in mylke of pyte. and in lambren of good dedes. and in dongue of mekenes and in flesshe of charyte. and deuocyon. ¶ But sythe oure lorde sheweth thus many benefytes to vs. we haue nede to beware that we forfet them not by oure owne wylfull vnkyndenesse. and therto we ar exhorted in the verse folowynge. when he sayeth. yf ye here hys voyce thys day. harde not youre hartes. or haue not in wylle to harde youre hartes contrary to hys voyce. *Hodie si vocem eius audieritis, nolite obdurare corda vestra,* If ye here hys voyce thys daye. do not harde youre hartes. The

Let us bow before God's Presence with meekness of body and soul, weeping for our guiltiness

before Him who has made us and will spare us,

for soul and body are made to be partners of His bliss.

Because He is our God we may surely ask His mercy.

We are His sheep, and He feeds His flock with His sacraments, His [* *Folio xlv.*] word, and His grace.

The time of the old law was night.

tyme of the olde lawe that was before the incarnacyon of oure lorde Iesu cryste. was lykened to the nyghte.

Romanos .xiij.

The time after the Incarnation is "this day."

And the tyme after hys holy incarnacion was lykened to the daye. as the apostel saynte Paule sayeth. In thys day are we. and in day of thys grace. we here oure lordes voyce. bothe in hys holy gospell and in hys scrypture. and by inspyracion of his holy gooste. And yf ye wylle not obaye therto. then we deserue that grace shulde be withdrawen. by whyche wythdrawynge. oure hartes waxe harde and obstynate ageynste all goodnesse. And therfore we are warned to take hede. to the voyce of oure lordes worde. and to the sturrynges of the holy

The example of the Israelites.

goste. whyle the daye of hys lyfe lasteth. And therto ys gyuen vs example of the people of Israell. whome god broughte oute of Egypte. in a drye waye throughe

Exodi .xiiij. the se. and gaue them hys lawe. and fedde them wyth

Capitulo .xv. Manna in deserte. & when water fayled them. he made

Capitulo .xvj. water come oute of an harde stone to gyue them drynke

Capitulo .xvij. & many other maruayles he shewed them. and dyd for them, and all waye they were rebelle ageynste hym.

Numero .xiiij. and prouoked hys yre forty yere to gyther. so moche that oure lorde swore that they shulde neuer come in the londe of reste that he had behyghte them. And no more they dyd. For all that came oute of Egypte

Of whom only two that came out of Exypt obeyed God's will.

dyed in deserte saue tweyne that obeyed to the wylle of god. And by thys ensample we are exhorted of oure lorde in thys psalme to be ware. leaste by mysvse of oure free wylle. we falle in blyndnesse. and hardnes of harte as they dyd. and so be priued from the londe of endeles reste. that is the blysse of heuen. Therfore sythe god hathe spoken to vs. and shewed vs many mo meruayles then euer he dyd them. he sayeth now to vs. *Nolite obdurare corda vestra sicut in exacerbatione secundum diem temptationis in deserto.* harde not your hartes as they dyd. prouokynge me to wrathe in deserte. vpon the day of temptacyon. *Ubi temptauerunt me*

patres vestri probauerunt et viderunt opera mea. where youre Fathers tempted me. & preued & sawe my warkes. ¶ *Quadraginta annis proximus fui generationi huic.* Fourty yere to gyther was I nygh to thys generacyon. By whyche fourty yere ys vnderstonde to vs. all the tyme of oure lyfe. whyche oughte to be in penaunce. that ys to vnderstonde by fourty. for oure lorde fasted fourty dayes. and halowed that numbre to doynge of penaunce. And all the tyme *that* men lyue in erthe. oure lorde ys nygh to them. & redy to receyue them to mercy yf they wolde amende. *Et dixi semper hii errant corde.* But I sayde allwayes they erre in harte. *For thoughe eny thynge appere well outwarde. [* *Folio xlvi.*]
the harte inwarde is euermore wandrynge from the drede of god. *Ipsi vero non cognouerunt vias meas.* For they knew not my wayes. By blyndenesse of theyr oune sine. *Quibus iuraui ira mea, si introibunt in requiem meam.* To whom I swore in my wrathe. they shal neuer enter in to my rest. ¶ God hathe sworne. he may not be vntrew. yf we do as they dyd. we muste haue as they had. and worse. for we haue receyued more to reken for. This psalme beganne in ioye. but yt endyth in dreade. that yf we wyll not serue hym for loue of hys benefytes. at the leaste we shulde come to hys seruyce for dreade of hys ryghtwysnes. Dreade therfore & be not recheles in hys seruyce. but bothe in dreade of hys ryghtwysnes & in loue & ioye of hys goodnesse; ende ye alway in hys praysynge & say. *Gloria patri* &c *vt supra.* Thys verse *Gloria patri* was fyrste made. in one of the generall counsaylles. And afterwarde saynte Hierome made therto the seconde verse *that* is *Sicut erat.* & wrote them bothe to the Pope *that* was called Damasius. to be saide after psalmes in dyuyne seruyce. And then the same Pope ordeyned and badde that so yt shulde be done.

Forty years mean the time of our life, for all our life Christ is nigh and ready to receive us.

Our responsibility to God greater than that of the Jews.

In Epistola ad Damasum. Origin of Gloria Patri.

¶ Of Hympnes and Psalmes.

After ye haue thus called youre selfe and other to the praysynge of god. & of hys glorious mother. our lady. ye synge an hympne in worship. and praysynge of her and then psalmes and antempnes. Thys worde Hympne ys a worde of grew. and ys moche to saye. as a praysynge. And thys worde psalme. is a worde of grew also. and ys as moche as to saye also as praysynge. But hympnes betoken that praysynge that ys sayde of harte wyth tongue, and psalmes betoken that praysynge that ys done of harte in dede. By hympnes therfore is vnderstonded the lyfe of them that prayse god in contemplacyon. And by psalmes ys vnderstonded the conuersacion of them that prayse god in dedes of actyue lyfe. Therfore at mattyns that ar sayde in the nyghte. whyche is a tyme moste apte to contemplacyon. the hympne. is sayde before the Psalmes. in token that contemplatyue people. prefarre the excercyse of contemplacyon before all other thynges. And at laudes. that ar sayde more nerer day whyche is a tyme of workynge. the psalmes ar sayde before the hympne. in token that people of actyue lyfe. ar moste occupyed in outwarde dedes and lesse in gostly excercyse. And also at Pryme. tyerse. Sexte. and noune. whyche ar sayde before meate. when better dysposycion ys to contemplacion. then after meate. the hympnes ar saide before the psalmes. And at euensonge. and complyn whyche ar sayde at after noune; the psalmes ar sayde before the hympne in token of the same thynge. And for the moste parte of people of all the worlde. ar occupyed. moste with dedes of actyue lyfe. therfore the seruyce of holy chyrche that is comon to all. begynneth at euensonge. where psalmes ar sayde before the hympne. But for ye ar moste sette to contemplacyon as youre rewle sayeth *that* ye shulde entende to co*n*tynewall study. &

"Hymn" and "Psalm" are Greek words for praise.

Mystical distinction of the two.

Hymns adapted for contemplative, and Psalms for active, life.

Relative position of psalms and hymns in services explained on this principle.

Common prayer begins at Evensong; but offices of religious houses at Mattins.

to deuoute prayer. & to godly praysynges; therefore your seruyce begynneth at mattyns where *the* hympne ys sayde *before the Psalmes. in token that ye oughte to prefar contemplacyon before dedes of actyue lyfe. Nethelesse neyther hympnes ar sayde without psalmes. ne psalmes wythout hympnes. for contemplatyue lyfe may not be wythout actyue lyfe. ne actyue lyfe wythout contemplatyue. After hymnes. ye saye *Gloria tibi domine.* And after psalmes. *Gloria patri.* For whether ye be occupyed in contemplacyon gostly or in other bodely dedes; all oughte ye to do to that ende. that the blyssed trinyte be prayssed and worshyped therby.

[* *Folio xlviij.*]

Doxology after hymns and psalms,

indicating the object of all worship.

¶ The Hympne.

O Trinitatis gloria. Thys hympne hathe but foure verses proper. for the too laste verses ar comon to all the hympnes of youre seruyce. saue thre. whyche thre are of dyuerse metre. from the tother. And therfore these tow verses may not be songe after the not of tho thre. In the tow fyrste verses of thys hympne ye prayse oure Lady of syxe greate prerogatyues. that she hathe aboue all other creatures. A prerogatyue. is an excellente worthynes. In the thyrde verse. ye shewe that for tho prerogatyues. all creatures oughte of ryghte. to prayse her. In the forthe. and fyfte verse; ye offer youre petycyon to her. and aske that ys nedefull to you. and to all mankynde. And in the laste verse. ye thanke god. that he wolde chuse her to be hys mother. & to be borne of her. ¶ Thys hympne begynneth wyth O. that ys taken in dyuerse places. after dyuerse vnderstondynges. but here yt meanyth praysynge and meruelynge. as when a man seyth or heryth. a thynge that ys ryghte meruaylous. he sayeth. O with other wordes. as O. what ys thys. or such other. So ye beholdynge these syxe grete excellences in oure lady. for ye neyther can ful thynke them in harte. ne ful tel them

Our Lady exalted above other creatures in six particulars:

with tongue; therfore wyth reuerente marueylynge and meke praysynge ye begynne and say O. ¶ The fyrste prerogatyf. ys the greate ioye. that the blyssed trynyte had. & hathe of her endelesly in hymselfe wythout begynnynge. more then of all other creatures. And the greate worshyp. that god hathe of hys creatures. by her. and for her more then by eny other creature. And thys ye shew in few wordes when ye say to her. *O trinitatis gloria.* O glory of the Trynyte. Thys worde glory menyth praysynge, as I sayde before when I spake of *Gloria patri.* And yt menyth also ioy & gladnes. Therfore ye calle our lady the glory of the blyssed trynyte. that ys to say the ioy & the praysynge. for of her he had moste ioy in hym selfe. & by her he ys moste praysed of other. as I haue sayd now before. & yt is shewed more playnely. in the legende of thys seruice. ¶ The seconde worthynes is *that* all the courte of heuen is worshyped by her as yt is a worshyp to an hoste or to a company. that a kynge or a worthy persone be amongest them. And also all angels & sayntes worshyp her aboue all thynges. nexte after god. and therfore ye say to her. *Celestis decus curie.* The worshyp and beawtye of the courte of heuen. ¶ The thyrde worthynesse ys that she ys the spouse of the father of heuen. And the forthe that she ys. the mother of the sonne the seconde persone in trinyte. The fader of heuen choyse this gloryous vyrgyn, to be the mother of hys onely son'ne iesu cryste. He father. and she mother of one sonne. And so she ys called the fathers spouse. and the sonnes mother. And therfore ye say vnto her. *Sponsa regis altissimi.* Spouse of the kynge moste hyghe. That ys the father of heuen. *Suique mater filii,* And mother of hys sonne. Then thys verse ys thus in englysshe *O trinitatis gloria.* O glory of the trynite. worshyp or beawte of the courte of heuen. spouse of the kynge moste hyghe.

1. In the joy which God has of her more than of others.

2. In the reverence that is given to her in heaven.

3, 4. Because as mother of the Son of God she is the spouse of the Father.

[* *Folio .xlviij.*]

and mother of his sonne. ¶ The fyfte worthynesse ys that god ordeyned her without begynnyng to be quyene of heuen. And the syxte that he ordeyned her to be lady of al that he made. And thys too ye shewe in the seconde verse sayng thus. ¶ *Te deus ab initio.* God ordeyned the wythout begynnynge to be quyene of blysse. and made the Lady aboue all that he made. *Vnde poli.* wherfore heuens, erthe. the see. and al that they conteyne in them. prayse the of dew ryghte as moste acceptable creature to her souerayne lorde. Here take hede. that all creatures ar conteyned in these thre places. that ys heuens. erthe. and see. One heuen ys where aungels and sayntes are. A nother heuen ys called the fyrmamente where are the sterres. and vnder that sonne and mone and other planettes and elementes. In erthe ar men and beastes and fowles. In the see are fysshes and other beastes of the see. And all these are bounde to prayse oure lady. as ye saye in thys sayde verse. ¶ After ye haue thus prayed oure Lady. you make your petycyon to her. trustynge that she wyll here you, and saye *Virgo dum gratissima*, Virgyn moste acceptable. and pleasaunte to god of all creatures that he made. make vs kynde and acceptable to hym. whome he boughte wyth hys bloude. Here ye maye se, that ye pray not onely for youre selfe. but saynge your seruyce in the persone of holy chyrche. ye pray for all that cryste dyed for. For ye saye not *gratas* and *quas* that myghte be sayde onely of you. but ye say *gratos.* and *quos.* that whyle ye knytte *nos.* therto; muste nedes be vnderstonde bothe of men and wymen. And of how many men and wymen; ye determyne when ye say. *quos sanguine redimerat.* whome he boughte wyth hys bloude. *Maria mater.* Synful man that lyueth in erthe hathe nede of foure thynges. One ys grace without whyche he may not ryse. ne come out of

5. Because by God's ordinance she is Queen of heaven.
6. She is also Lady of all creation.

Various meanings of "heaven." [See more at large at fol. clxxiij.]

Prayer to our Lady for her intercession with Christ.

The unity of prayer in Divine Service.

The four things needed by sinful man: 1. Grace.

2. Mercy.
3. To be delivered from the Evil One.
4. To have help against him in life, in death, and at the judgment.

synne. A nother ys mercy. wythout whiche he may not haue forgyuenesse of his synne. The thyrde ys to be kepte from malyce of the fende. that by hys sturrynge he falle not ageyne to synne. The fourthe ys to haue helpe at hys nede. that he neyther be ouercome wyth the fendes temptacyons in the howre of hys dethe. ne *with* hys accusacyons when he ys broughte to hys dome. And therfore for gettynge of these foure thynges to youre selfe and to all cryssen people; ye pray to oure lady when ye say. *Maria mater gratie.*

These besought of Mary.

Mother of grace. for *the* fyrst. Mother of mercy. for the seconde. Defende thow vs from the enemy. for the thyrde. And take vs vp to the in the houre of owre dethe. For the fourthe. *Gloria tibi domine.* Here ye

And the Holy Trinity praised for the Incarnation.

thanke and prayse the blyssed Trinite for the Incarnacyon of oure lorde Iesu cryste. For thoughe oure lorde iesu cryste onely were made man. yet the incarnacion of hym was wroughte by all thre persones. for the outwarde dedes and warkes of the blyssed Trinyte ar vndepartable. and all that one dothe. all thre dothe. for they thre are one. One in substaunce. and thre in

[* *Folio xlix.*]

persones. *And therfore in praysyng of the holy trinite for that dede ye say *Gloria tibi domine.* Glory be to the Lorde. that was borne of the vyrgyn. wyth the father and the holy gooste *with*oute ende. Amen. vnderstonde not that the father & the holy gooste were borne of the vyrgyn. but onely the sonne. wyth whome ye gyue glory and praysynge to the father and to the holy gooste. Amen.

¶ Of Antempnes and Psalmes.

"Anthem" is both antehymnus and ἀντίφωνα.

O Amabilis virgo. After the Hympne cometh Antempnes. and psalmes. Antem ys as moche to say as a sownynge before. for yt ys begonne before the Psalmes. yt is as moche to saye as a sownynge ageynste. The antempnes of youre seruyce are taken of the

psalmes that they serue to. as thus. the fyrste psalme here. ys. *Quare fremuerunt.* In thys psalme ys a verse that begynneth thus. *Ego autem constitutus sum rex ab eo super syon montem sanctum eius.* And another verse thus. *Seruite domino in timore, et exultate ei cum tremore.* And these wordes are applyed to oure lady. and sette in the fyrst antempne that ys. *O amabilis.* and the same ye may se of al other antempnes. and psalmes. for the moste parte. ¶ Psalmes betoken good dedes. as I sayde before. And antempnes betoken charite. The antempne ys begonne before the psalme. and the psalme ys tuned after the antempne; tokenynge *that* there may no dede be good. but yf yt be begone of charite. and rewled by charite in the doynge. ¶ The antempne ys also taken of the psalme; for dedes shew where charite ys. as saynte Gregory sayeth "*Probatio vere dilectionis est exhibitio operis.*" The doynge he sayeth of dede, ys the proufe of trew loue and charite. The antempne ys fyrste begonne of one & afterwarde ended of all; in token that charite beginneth fyrste of god that ys one for he loueth vs fyrste. as saynte Iohñ saythe. and therfore we oughte to begynne our loue in hym and so sprede yt after to all. And therto accordeth. that the syster that begynneth the antempne alone. standeth turned to *the* aulter. and afterwarde turneth to the quyere, in token that charite begynneth in the loue of god. & afterwarde stretcheth to al other. The antempne before the psalme is begonne but a lytell. but after yt is *songe* all hole; tokenynge that charite without dedes is but lytell. but in good dedes yt is encresed, and at the ende when the rewarde of good dedes shall be gyuen in blysse. then shall the Antempne be songe all hole. and that of all togyther, for then shall Charyte be full and parfyt. wherby all shall ioye in god and all togyther eche of other. ¶ The psalme ys songe one verse on the tone

Word used by the author only in sense of antiphons to Psalms.

Mystical meaning of Antiphons.

Omelia .xxx.

Pri. Ioan .iiij.

How the antiphons were sung.

Psalms sung by double quires in alternate verses.

syde. a nother on the tother: in token that the gyftes of the holy goste. wherby men do good dedes. are gyuen some to one. & some to an other. But in syngyng of psalmes. *the* quyere standeth turned. eyther to other & syngeth face to face in token that the gyftes of god that eche one hathe receyued. oughte to be vsed to the helpynge. eche of other. He to helpe hym with that he can or may better then he. & he to doo ageyne for hym the same wyth that. that god hathe parted with hym and so eche to helpe other, and to bere other. And then *ar the psalmes well songe quyer to quyer. ¶ In psalmodye somtyme ye stonde. for ye oughte to be redy & stronge to do good dedes. And somtyme ye sytte for ye oughte to se that all your dedes be done restfully wyth pease of other as farre as in you. when youre souerayne cometh. she dothe the same. for somtyme she muste stonde strongly by correcyon of yuel. & mayntenaunce of ryght. And somtyme she muste sytte easely by fauoure of vertew. and by pyte of feble and frayle and by pacyence vnto all. ¶ Though thys be trewe after the sprytuall meanynge, yet after the letter. the chaungeyng that is in goddes seruice from one thynge to a nother. is ordeyned to let. and dryue a way your dulnesse that ye shulde not waxe tedyous and wery. but gladly. & ioyfully. not in veyne ioye. but in ioye of sprytuall deuocyon; contynew in goddes seruyce. Therfore somtyme ye synge. somtyme ye rede. somtyme ye here. now one alone. now twayne to gyther. now all. Somtyme ye sytte. somtyme ye stonde. somtyme ye enclyne. somtyme ye knele. now towarde the aulter. now towarde the quyere. now in stalles. now in the myddes. And in all thys. ye medel hymnes *with* psalmes. and psalmes *with* antempnes. & antempnes *with* versycles. & lessons *with* responces. & responces with verse. & so fourthe of many suche other. And all to the praysynge of our

[* *Folio .I.*]

Mystical meaning of the practice:

also of standing or sitting when singing psalms.

Practical use of changes in posture, &c., during Divine Service.

Lorde Iesu cryste. and of hys moste reuerent moder our lady. & so to excersyce the body to quyckenynge of the soulle; that therwith all soche bodely obseruaunces shulde not be founde without cause of gostly vnderstondynge as I sayde ryght now before. ¶ Now ioyne to all thys; the fruyte of that thynge that ys songe and redde. and therto; the felyshyp of aungels amongest you in tyme of goddes seruyce. & moste of all; the meruaylous & vnspecable presence of god hymselfe. from whome oure lady is not farre namely amongest you that ar chosen so specyally to syng her dayly praysyng; & se whyther yt be not ny a nother heuen; to serue and prayse god in the quyer. ¶ In thys beholdynge lyfte vp youre hartes to that glorious quyene of blysse. to that pytefull mother of mercy. & to that moste gentyl and worthy vyrgyn. & saye *O amabilis virgo.* O amyable & louely vyrgyn. O mayden worthy to be loued of god. that arte ordeyned & made quiene vpon hys holy mounte of Syon; make vs to serue thy sonne in drede. and to ioy to hym in tremlynge drede. Vnderstonde by Syon specyally yf ye wylle. thys monastery of Syon. where vpon our lady is chyef lady & quyene. But generally & more to her worshyp. vnderstonde by Syon. all holy chyrche. where vpon she ys quyene for she is mother to hym that is kynge & hed of all holy chyrche. ¶ Antempne. *O susceptor.* O receyuer & glory of mari alway vyrgyn aryse ageynste oure aduersaryes. & thy blyssynge may come vpon thy people. Here ye calle god allmyghty our ladyes receyuer. for all graces. and vertues that euer she had. and all good dedes. thoughtes. & wordes that euer she dyd. or thoughte or sayde she offred them all vp to hym. & kepte ryghte noughte to hyrselfe therof. And they were suche. as hym lyste to take. & kepe in hys owne tresourye tyl at the laste. he receyued vp her soulle and body in to hys endelesse

But all done to the praise of Christ and our Lady, and for the good of the soul.

The fruit of all, the fellowship of angels and the presence of God,

make the quire the very gate of heaven.

j. The first Antiphon explained.

ij. The second Antiphon explained.

blysse. ye call hym also her glory. For as god ioyed moste of her so all her ioye. was euer in hym so moche, that all thyng'es were better to her. saue he a lone.

[* *Folio .ij.*]

.iij.

The third Antiphon explained.

¶ Antempne. *Interueniente te*, O mother of god. god make vs worthy by mene of thy prayer to offer to hym sacryfyce of ryghtewsnesse vpon whome ys sealed the lyghte of hys chere. ¶ The sacrifyce of ryghtewsnesse ys to fle yuel. and to do good. Oure resonable soulle ys called owre lordes chere. for yt ys made to hys lykenesse. but yt was defoyled. and darkyd. and mysshape by synne. But by *the* lyghte of grace in our baptym. and by penaunce doynge. yt is now sealed ageyne. and reformed to the lykenesse of god. as waxe taketh lykenesse of the seale. and as a peny hathe impressed the image of the kynge. And therfore ye say. The lyghte of his chere is sealed. or impressed vpon vs. ¶ All these thre Antempnes begynne with. O. as ye may se by the Englyshe. and that ys mente here. bothe for praysynge. and for prayer. for bothe praysynge and prayer ys conteyned in eche Antempne. In the fyrste Antempne and in the laste. ye pray to oure lady and in the mydel Antempne ye pray to oure lorde, and so ye begynne and ende wyth oure lady. and mydel wyth oure lorde. for oure lady muste be the mene to brynge vs to our god. and to kepe vs stylle there. when we are wyth hym. that we falle not frome hym. And for the same cause. all your houres begynne fyrste wyth oure Lady when ye say *Dignare me* and *Aue maria.* and they ende wyth her also. for after eche houre ye say *Aue maria.* and that ys for her mercyfull helpe shulde kepe vs in to oure lorde fyrste and laste. and on eche syde.

["chere, that is to say, visage or countenance." *Errata ad fin.*]

The Antiphons contain both praise and prayer.

Our Lady at beginning and end, to bring us to our Lord;

"Him first, Him last, Him midst, and without end."

¶ Why ye haue thre psalmes in the begynnynge of eche story.

Yf ye wyll wyt why ye haue eche day thre

psalmes before youre lessons: ye shulde vnderstonde that there ys thre maner of dedes that we oughte to do. some longe to god somme to oure selfe. and some to our euen crysten. ¶ But these thre maner of dedes are often lettyd. and somtyme destroyed by thre synnes. that ys. Pryde. Couetyse. and flesshely synne. in whiche ar vnderstonde all synnes. as saynte Iohñ sayeth. And so by them the thre powers of the soulle. that ys mynde. reson. and wylle are defoyled. Therfore yt ys neccessary for vs to caste oute these synnes and to refourme our soulle. by thre partes of penaunce. that ys contrycyon. confessyon. and satysfaccion. And after to kepe oure soulle stable in these thre vertewes. Fayth. Hope. and Charite. That the same soulle maye come at oure ende to the trynyte of blysse. father and sonne and holy gooste. And there to be endowed wyth thre doweryes. that is to knowe god in full clerenes. to haue hym in sewre pocessyon and to loue hym in fullnesse of perfeccyon. and so to abyde wyth hym endelesly in ioye. And therfore that thys shulde be the ende of youre laboure youre seruyce that is departed in seuen storyes. hathe at the begynnynge of eche of the seuen mattyns therof. a trinyte of psalmes. that ys to saye thre psalmes accordynge in nombre to these seuen trynytes that I haue now spoken of. whyche be these. the fyrste a trynyte of dedes. the seconde. a trinyte of synnes. the thyrde a trinyte of powers. the forthe. a trinyte of penaunce. the fyfte. a trynyte of vertues. the syxte. a trynite of blysse. and the vii a trynite of dowryes in heuen. *And in thys ye shall ende your storyes. and begynne to synge there a new songe of praysynge. and of ioye that neuer shall haue ende. Amen.

Three kinds of Christian deeds.

The three comprehensive sins.

Pri. Ioan .ij.

The tripartite nature of the soul.

The three parts of penance.

The three virtues of Faith, Hope, and Charity.

The personal Trinity.

The three rewards of heaven.

These seven trinities set forth in the psalms of the seven hours.

[* *Folio iij.*]

¶ Of the Versicle.

Inclina aurem. After ye haue praysed god & hys

After praises come lessons.

moste glorious moder in psalmes & antempnes. ye turne you to ꝛeding and herynge ꝛof lessons, to techyng & edyfycacion of your soulles. And therfore betwene bothe. ye saye a versicle. *that* is to say a lytel torning for ye turne you from psalmody. to ꝛredyng & heryng ꝛ And when the versycle is in sayng ye turne you to *the* aulter. or to *the* Eest bothe in token that all is entended to the worshyp of god. & also to aske forgyuenesse of hym. yf ye haue oughte offended him by eny neglygence in your psalmes. & for to aske helpe *that* ye may rede. here your legende to his plesaunce. This versycle is songe of tweyne as the *Venite* is for lyke as the *Venite* is a callynge to psalmody. so in maner is the versycle a warninge. *that* ye shulde be redy to take hede. & to turne your mynde to *the* lessons. And therfore all the quier answereth accordyng & assentyng to *the* same. And for ye shulde be the soner spedde *the* versycle ys dyrecte vnto our lady. wherin ye pray her. *that* lyke as our lorde vouched safe to meke himselfe to her. so she vouche safe to bowe her ere to hering of your prayer. therfore ye say thus *Inclina.* O quyene of heuens enclyne thyn ere to vs. *Ad quam.* To whome the lorde of lordes enclyned hymselfe for vs.

A versicle is "a little turning" from psalmody to reading and hearing.

Why said turning to the East,

and in the same manner as the Venite.

Why directed to our Lady.

¶ Of the Pater noster before the lessons.

THEN ye knele downe & say a *Pater noster* asking lyghte of wysdome and of grace to vnderstonde that shall be redde. & askynge strengthe to *with*stande the besynesse of youre enemy. that is full besy to lette you by some occasyon from the fruyte of that holy redyng. And therfore after youre *Pater noster*, and *Aue maria* whiche ye say in scylence for to gather the more restfully your mynde togyther ꝛ ye say ageyn tow petycions of your *Pater noster*, all a lowde that is *Et ne nos* and *Sed libera nos*, askyng to be delyuerde from the malyce of the fende that he ouercome you not by eny tempta-

'Our Father' said in silence, except the last two petitions,

cyon in tyme of redyng. & heryng. And this is done. to shew the nede that ye haue to be spedde of tho tow petycio*n*s. that causeth them here to be asked twyes. fyrste priuely. & after openly. for bothe she that redeth openly. hath nede to be kepte from vanyte. & they that here yt in stillness. haue nede to be kepte from dulnesse. & dystraccio*n*.

which are said first privately and then openly.

¶ Of the Absolucyon.

After *Pater noster* foloweth an Absolucyon. that is as moche to say as a losynge fro. or a fredome. for therin ye aske to be saued. & defended. & so to be lose. & free from all thynge that myghte let you from deuout heryng. or redyng. of the holy lesso*n*s *tha*t folowe. Netheles absolucio*n* ys taken here for soche a fredome as is determyned to nothinge in certeyne. but yt may be applyed generally or specially to what a man wylle that good is. And therfore in this absolucio*n* ye aske to be saued. & defended. but fro what thing yt is not expressed. And therfore eche one of you may apply yt to suche thyng. as ye fele ye haue moste nede to be saued & defended from. *And namely ageynste suche thynge. as myghte dystracte you, or lette you. from the deuoute heryng and inwarde felynge of thys heuenly legende. whyche is more ful of swetnesse. and of grace. then may lightly be tolde. And therfore the enemy wyll be full besy to lette. that ye shulde not sauoure yt. But ye ought to be as besy ageynewarde to stable youre mynde and deuocyon thervpon. in despyte of hys hed. And for to strenghte you therto. are all these prayers. and absolucyo*n*. and blyssynge sayde before. Therfore ye say thus. *Precibus et meritis* Almyghty father petyous. and mercyfull lorde. by prayers and merytes of the most holy mother of god. and vyrgyn Mary and of all his sayntes: may saue vs and defende vs. Amen.

Meaning of word absolution.

This one a *General* Absolution, to be applied generally or specially by each one:

[* *Folio .liij.*]

and particularly with reference to the service that is going on.

¶ Of *Iube domine.* and of the blyssynge.

Benedictions before lessons.

THEN. cometh the reder. & asketh leue of god Almyghty. and helpe of youre prayer. that she may rede to oure lordes worshyp and sayeth. *Iube domine benedicere.* Lorde byd me say well. As yf she sayde. Lorde gyue me leaue. & byd me say or rede. for else I dare not presume to open my mouthe to these holy wordes. and gyue me strengthe and grace to rede and say well. & so well. that thow be pleasyd. and the herers edyfyed. and my soulle vnhurte. ¶ And though these wordes be sayde thus princypally to god. yet they are sayde also to her that gyueth the blessynge. whyche therin occupyeth goddes stede. that she shulde in his name blysse. and gyue her leue to rede. For by blyssynge ys vnderstonded geuynge of leaue. wherfore she sayeth. *Iube domine bendicere.* that is Lorde bydde her blysse. And this is done to shew that none oughte in holy chyrche to rede. and speke. & preche openly the worde of god. but yf he be specially lycensed therto. ¶ Then she that asked to blysse. wyttynge well that the blyssynge. or leaue geuynge. longeth princypally to god. prayeth our lady of helpe. and of socoure bothe to the reder & to the herers. and sayeth. *Summe trinitati.* The vyrgyn moste acceptable to the hyghe trinite mote defende vs *with* her moste worthy prayer. Amen. ¶ In all this ye may se. how dylygente ye oughte to be in redynge and herynge of youre legende. whyle there ys ordeyned so grete instaunce before. to make you redy therto. Then foloweth the lesson. that is as moche to say as a redynge.

What the reader's versicle means, as said to God:

and as said to the Superior.

For none should minister in public without authority.

All this preparation is because of the importance of the lessons.

¶ The fyrste lesson.

Verbum de quo. Lyke as holy scripture passeth all other scrypture. and as the gospell of saynt Iohñ passeth al other partes of holy scrypture: Ryght so thys holy Legende passeth all other legendes that hath euer

The excellence of the Brigettine Legend of our Lady.

were wryten of oure lady. as fer as I haue redde. Not onely in that yt was sente from heuen. and endyted by an aungel. but also in the matter of yt selfe. And therfore yt is well conuenyente. that yt shulde begynne. wyth that endelesse worde. wyth which saynte Iohñ begynneth in hys gospell. ¶ Therfore in thys holy lesson. ys full fayre declared. the blyssed *trynite of [* *Folio .lliij.*]
persones. and the unite of substaunce. and how the Summary of the first lesson,
endelesse worde of the father. that is oure lorde Iesu cryste was not departed by hys incarnation from the father. and from the holy gooste. And how god knew all thynges wythout begynnynge before or eny thynge was made. And how hys only charyte. and none other thynge sturred hym to make creatures. that they shulde euerlastyngly ioye wyth hym. And how oure Lady was moste excellente in goddes syghte endelesly wythout begynnynge aboue all creatures. And how god sawe that all the foure elementes shulde be so dysposed in her holy body. *that* she shulde neuer do ageynste the wylle of god. And how therfore in the endelesse forknowynge of her. the blyssed trynite ioyed more then of all other creatures. ¶ Thys lesson begynneth thus *Verbum de quo.* The worde that Iohñ the euangelyste *Ioan primo.*
maketh mynde of in hys Gospel: was endelesly wyth which is an exposition of the doctrine of the Trinity.
the father and wyth the holy gooste one. god. *Tres enim*, for there ar thre persones and in them is one parfyt godhed. *Hee siquidem.* And these thre persones: were alyke euen in all thynges. *Erat nanque* for to them all was one wylle. one wysdome. one power. one fayrenesse. one verteu. one charyte. one ioye. *Impossibile vtique* for yt were impossyble this worde to be god: yf yt myghte be departed from the father and the holy gooste: as ensample maye be had of thys worde. *Ita.* that semeth to sowne trouthe. and to conteyne thre letters in ytselfe. *Quemadmodum enim.* for lyke as yf eny of tho thre letters were with drawen

from other: they shulde not then haue the same effecte that they had before. for they shulde not make the same worde: on the same wyse yt ys to be vnderstonde of thre persones in one godhed. for yf eny of them were departable from other. as yf it were vneuen to the tother. or faylynge in eny thynge. that an other had: then shulde not godhed seme to be in them. for yt ys vndepartable in yt selfe. *Per humanitatis.* It ys also vnlefull to beleue. that the worde. that ys the sonne of god. was departed from the father. and from the holy goste. by takynge of his manhode. *Sicut.* For ryghte as a worde that we speke. though yt be thoughte in harte. and spoken out wyth the mouthe. yet yt may not be touched or sene. but yf yt be writen or Impressed in som materyall thynge: Ryght so also had yt bene vnpossyble. that thys worde that ys the sonne of god. shulde haue bene touched or sene. for the saluacyon of mankynde. but yf yt had bene vned to mannes body. *Quemadmodum etiam.* And as a worde when yt is sene wryten in a boke. then yt may bothe be thoughte in harte and also spoken out by mouthe. Ryghte so yt ys in no wyse to doute. but that the sonne of god. whyche myghte be sene in the body that he toke. was neuer the lesse wyth the father and wyth the holy goste in endelesse beynge. *Sunt igitur,* Therfore the thre persones. are vereyly vndepartable. vnchaungeable. endelessy a lyke euen in all thynges. one god. ¶ *In hoc itaque deo,* And in this same god. all thinges were knowen endelessly or they were made beinge presente all to hys syghte reuerently wyth fayrenesse. to hys ioye. and worshyp: whiche afterwarde when yt pleased hym. he broughte fourthe moste wysely in to beynge by makyng of noughte. *Nulla.* And god was not constrayned to make eny thinge. by eny maner nede. or for defaulte of lacke of ioye. or for his owne profyte. *Impossibile.* For yt was impossyble that he shulde

The Son of God's Divine relation to the Father continues, notwithstanding the incarnation.

Eternal foreknowledge an attribute of God, all things being eternally present to Him before their creation.

[a Folio .iv.]

suffer eny defaulte or lacke in himselfe. *Sola igitur.* Therfore his only moste feruente charite. drew hym to make thynges of noughte. that many shulde ioye with hym euerlastyngly of his vnspecable ioye. *Vnde omnia.* wherfore he made afterwarde in moste fayre wyse all tho thynges that were to be made: in the same forme, and in the same maner. as they were presente in most fayre wyse to hys syghte endelesly er they were made. *Inter omnia,* But amongest all thynges that were then vnmade: there was one thinge before god. that soueraynely and holely passed all the other, and of that thynge god hym selfe ioyed mooste. ¶ *In illo nanque* For the foure elementes. that is. the fyre. the ayre. the water. and the erth. though they were not then made: apperyd endelesly to *the* syghte of god in that thynge. vnmade. in thys maner wyse. that ys to say. that the ayre shulde be made so softe and easy in that thynge. that yt shulde neuer brethe ne blowe ageynste the holy goste. *Terra quoque,* The erthe also in that thynge vnmade. shulde be made so good & fruyteful that there shulde growe nothyng therin but that shulde be profytable to all nedefull thynges. *Aqua.* The water shulde also be so peasyble therin. that from whens euer the stormes of wyndes blew thervpon there shulde neuer eny tempest be moued in eny wyse therin. *Ignis etiam,* Also the fyre shulde be so hyghe in that thynge. that the flaume & the heate therof. shulde touche to the dwellynge place wherin god was hymselfe. ¶ *O maria,* O Mary virgyn moste pure. and moste fruytefull mother thow arte thys same thynge. *Sic nanque,* For so and suche were thow in the syghte of god endelesly er thow were made: and afterwarde of the forsayde pure and clene elementes. thow haddest the matter of thy blyssed body. *Talis itaque,* And suche were thow vnmade before god, before thy maknynge: as thow haddest deserued to be afterwarde. *Et*

Creation an act of God's voluntary love.

And effected according to the pattern present to His eternal foreknowledge.

Thus He foresaw the four elements in their several qualities,

as elements for the formation of the Blessed Virgin,

the most excellent of all creatures.

ideo, And therfore thow were moche more excellente endelesly in the syghte of god to hys moste ioye; aboue al creatures that were to be made. *Deus enim*,

In the foresight of whose work in the incarnation, all three Persons of the Godhead had joy.

For god the father. ioyed of thy fruytefull warkes that thow shuldest do by hys helpe. and the sonne. of thy vertuouse stablenesse. and the holy goste. of thy meke obedyence. *Erat tamen*, yet the ioye of the sonne and of the holy goste. was the ioye of the father. And the ioye of the father and of the holy gooste. was the ioye of the sonne. And the ioye of the father and of *the* sonne was the ioye of the holy goste. *Vnde sicut*, wherfore lyke as to them all was one ioye of the: so had they al to the one charyte.

¶ Of *Tu autem.* after the lesson.

The thanksgiving used after each lesson.

Tu autem domine miserere nostri, when the lesson is thus ended. the reder dressyth her harte & voyce to god. and sayth. *Tu autem*, that is. But thow Lorde haue mercy on vs. As yf she sayde. I haue offended in my redynge, by some vanyte of my selfe, or by vnreuerence to thy holy worde, or by some other

[* *Folio .lxj.*] neglygence. and the herers *in happe also by some dystracyon of theyr myndes. from thys holy lesson. But thow lorde haue mercy on vs. ¶ Then the herers answere not to hyr askyng mercy. but for the holy doctryne that they haue harde in the leson and say. *Deo gratias*, we geue thankynges to god. The reder asketh mercy rather then dothe thankynges. for he that techeth or dothe eny thynge. though yt be neuer so good. and done to neuer so good entente: yet he oughte not anon to gyue thankeynges to god as though he had done wele. lyke as dyd the prowde pharyse as

Luce .xviij. the Gospell tellyth. but he oughte to meke hym and aske mercy. dredynge leste he haue offended in eny thinge. and not done wele. as the holy and ryghtfull and pacyente man Iob dyd. For notwythstandynge

that his dedes were holy and good. yet he sayde *Verebar omnia opera mea*, That ys. I drede all my workes. For he that loueth clennesse of conscyence. dredeth allwaye leste eny thynge shulde fyle[1] yt. ¶ But the herers thanke god. and saye. *Deo gratias*, For he that ys taughte or receyueth eny benefyte of god oughte to gyue thankeynges therfore. Nethelesse the reder asketh mercy for the herers. as well as for herselfe. and the herers gyue thankeynges bothe for the reder and for themselfe: for all good dedes. done in holy chyrche. are comon to all them that are in charyte.

Job .ix.

[1 MS. 'fowle']

A mingling of thanksgiving and prayer.

¶ Of the Responce.

Summe Trinitati. After lessons foloweth Responces. that are as moche to say as answers. for the sentence therof answereth accordingly to the matter of the lessons. as ye may se in thys fyrste responce. For the lesson redde before. speketh of the blessed Trynyte. and of oure Lady. and so dothe this responce wyth the verse. And the same is yt of other responces for the more parte. ¶ The Responce wyth the Verse betokeneth good wylles. and good dedes. whyche oughte to answere to oure knowynge and cunnynge. lyke as the responce answereth to the lesson. That lyke as we ar taughte by herynge and redynge so we sette yt a worke in dede in oure leuynge. For he that knowyth hys lordes wylle and dothe yt not: he shall be beten wyth many woundes. as oure lorde Iesu cryste sayeth in hys gospell. ¶ Thys fyrste responce ys songe in faythe and in praysynge of the blyssed Trynyte. and the verse ys prayer. therfore ye saye. *Sumne Trinitati*, To the souerayne Trynyte. one symple God. fader and sonne and holy gooste: ys one godhedde. euen glory. one lyke endelesse maieste. whyche makyth all the worlde subiet to hys lawes. verse. *Prestet.* God that ys thre and one. to whome thow O Mary plesydest

The sense of the respond corresponds with that of the lesson.

Mystical meaning of the respond and its versicle.

Luce .xij.

The first respond is in praise of the blessed Trinity.

The versicle applying it to the eternal joy of God

soueraynely from wythout begynnynge: mote graunte vs grace. *Benedictio* *Succurre nobis*, Helpe vs, and socoure vs mother of cryst. that broughtest ioye. to all the wofull worlde.

[* *Folio .lvij.*] in the mother of the world's Saviour.

¶ The seconde Lesson.

Summary of the second lesson,

Tu quoque. In thys Lesson ys tolde the Ioye that oure lorde hadde endelesly of oure lady before she was made. by ensample of the, the ioye that Noe had of his shyppe before the makynge therof. after he vnderstode that he shulde make yt. And in thys lesson ye speke to oure lady herselfe. and therfore thinke that oure Lady ys presente before you. and speke and synge. and rede to her wyth as greate mekenes. and reuerence. and inwarde loue and deuocyon as yf ye se her wyth youre bodely eyne. And say to her. ¶ *Tu quoque o maria*, O marye worthyest of all creatures so were thow endelesly before God. er then he made the: as the shyppe of Noe, was before the same Noe, after he had knowynge of the makyng therof. er then he endyd yt as he was bydden. *Nouit enim*, For Noe knew. what tyme yt plesyd god to let hym knowe yt: what hys shyppe shulde be. *Nouit deus*, But God knew before all tymes what hys shyppe be. that ys to saye. thy gloryous body. *Gaudebat Noe*, Noe ioyed of hys shyppe er then yt was made: but god hymselfe Ioyed soueraynely of the. O. vyrgyn. er then he made the. *Gaudebat*, Noe ioyed, for hys shyppe shulde be sewrely fastened to gyther. that yt shulde not be dyssolued or broken a sondre *with* the strokes of eny tempestes: but god Ioyed that thy body shulde be made so vertuous and so stronge that yt shulde neuer be bowed to eny syne. by the hardnesse of eny malyce. that euer sholde be in helle. *Letabatur. Noe.* Noe ioyed that hys Shyppe shulde be so pycked wyth in and wyth out: that there shulde no thorrocke that myghte syee or

which is a mystical comparison between the Blessed Virgin and Noah's ark.

Genesis .vj.

droppe in therto. ¶ Ye shall vnderstonde that there ys a place in the bottome of a shyppe wherein ys gatheryd all the fylthe that cometh in to the shyppe. other by lekynge or by syinge in to yt. by the bourdes. when the shyppe is olde. or when yt is not wel pycked. or by eny other wyse. And that place stynketh ryghte fowle. and yt ys called in some contre of thys londe. a thorrocke. Other calle yt an hamron. and some calle yt the bulcke of the shyppe. And thys is the thorrocke. that this Lesson spekyth of. For the shypye of Noe was soo well pycked. that there gatheryd no soche fylthe therin. as thys legende sayeth *Letabatur ex eo.* But God ioyed for he knew that thy wylle shulde be made so good of hys goodnesse. that thou shuldest deserue to be anoynted wythin and wythout. wyth the anoyntynge of the holy gooste. that there shulde neuer entre be openyd in thy harte to loue or couetyse temporall 'thynges. that were to be made. in the worlde. [* *Folio Jciij.*] *Ita enim.* For as hatefull to god ys worldely couetyse in man: as the thorrocke to Noe in hys shyppe. *Letabatur Noe,* Noe ioyed of the large bredeth of hys shyppe. But god ioyed of thy moste brode and moste mercyfull pyte. by whyche thow shuldest loue all moste parfytly. and thow shuldest. hate no creature vnreasonabely. But pryncypally. for that thy most benygne pyte shulde be made so brode. that God hymselfe whyche ys so greate. that hys greatnesse maye not be vnderstonded. shulde vouche safe to lye. & turne hym in thy blessed wombe. *Letabatur etiam.* Also Noe was glad *that* hys shyppe shulde be made lyghte ynough. but god was glad. for thy vyrgynyte shulde be kepte so clere vnto thy dethe. that no fylthe of synne myghte derke yt. *Letabatur ex hoc,* Noe ioyed for he shulde haue in hys shyppe all the necessaryes of hys body. but god ioyed for that he shulde take all hys body without defaulte. of thyne only body. *Magis*

The hold of a ship, which gathers all the filthy leakage or bilge-water,

is in some counties called the trough, in others the hull or the waist.

Noah's ark too well pitched to gather such leakage.

quoque, And more ioyfull was god of the. O moste chaste of virgyns! then was Noe of hys shyppe. For Noe knew before that he shulde. go oute of hys shyppe wyth the same body that he came in *with*. *Presciebat*. But god knew before *that* he shulde enter *with*out body. in to the shyppe of thy moste honeste body. and that he shulde go oute of *the* same shyppe *with* a body. taken of thy moste clene body. and moste pure bloude. *Nouit se*, Noe knew well. *that* when he shulde go from his shyppe. he shulde leue it voyde. & from thense fourthe. neuer turne ageyne therto. *Nouit etiam*, But god wyste well before *the* begynnynge of the worlde. that when he shulde be borne of the *with* his manhode. thow shuldest not be lefte voyde as was Noes shyppe. but thow shuldest abyde vyrgyn. and gloryous mother. moste fulle of all the gyftes. of the holy gooste. *Et quamuis*, And though hys body shulde be departed fro thy body in hys byrthe! yet he knew welle that thow shuldest neuerthelesse abyde wyth hym vndepartabely wythouten ende.

¶ The seconde Responce.

Meaning of "vehicle."

O Maria vehiculum. Thys worde ys taken generally for charet or shyppe or beaste or eny suche other that beryth or caryeth eny thynge from one place to an other.

Mary was the vehicle of God's incarnation.

And therfore oure Lady ys called here *Vehiculum*, for she caryed and broughte God from heuen vnto erthe. She caried and bare god and man in one persone. in her wombe. and in her blessyd armes.

She carries through this life those who will rest on her,

She caryeth synners frome synne to grace. She caryeth and beryth all that wyll reste vpon her ouer the see of trybulacyons. and temptacions.

and replenishes heaven with saints in the place of the fallen angels.

She caryeth and bereth precyous stones. that ys to say ryghtefull mennes soulles from the vale of thys wretched worlde to reparell the Cyte of heuenly Ierusalem. that ys to saye. the holy company of aungels. wherof a grete parte was

dystroyed and loste by the falle of fendes Thys mercyfull lady caryeth. & bryngeth the loue of god in to the hartes of hys seruantes. Therfore ye say to her. *O maria dignissimum vehiculum.* O mary moste whorthy charet. by whych the kyng of blys hath 'vouched safe to vysyte the langurynge poure. that ys to say mankynde. that was poure from grace and langurynge in synne. before the comynge of cryste. *Perte.* And by the precyous stones are contyneually borne from our vale. in to the mounte of oure lorde to the reparacyon of heuenly Ierusalem. verse. ¶ *Infer.* Therfore brynge thow in to our hartes. the very loue of hym. that by the came vnto vs. *Benedictio,* ¶ *Deum nobis.* She mote make god mercyfull to vs. that was made hys dwellynge howse. Amen.

['] *Folio lix.*

By her Christ visited mankind, languishing in sin.

¶ The thyrde Lesson.

Diligebat. In thys lesson is shewed the greate loue that god had to oure lady endelesly or eny thynge was made. by example of *the* holy patriarke Abraham that loued his sonne ysaac or he was borne or begotten. after he was behyghte to haue soche a sonne. And in thys lesson ye speke to oure lady herselfe. as wele as in the tother before. and therfore dresse youre mynde reuerently to her. & say. *Diligebat.* The patriarke Abraham loued hys sonne ysaac annon as god had behyghte hym. that a sonne shulde be borne vnto hym. many yeres or he was conceyued. But wyth more charyte god almyghty hymselfe loued the. O. moste swete vyrgyn Mary er eny thynge was made: for he knew endelesly before. that thow shuldest be borne to hys moste ioye. *Minime.* The patriarke wyste not before that hys charyte whyche he had vnto god. shulde be shewed by his sonne that was behyghte vnto hym. *Sed sciebat.* But god wyste full wel wythout eny begynnynge that hys moste grete charite. whyche

Summary of the third lesson,

which is a mystical comparison between the Blessed Virgin and Isaac.

he had to mankynde shulde openly by the be shewed to all. *Prenouit*, Abraham knew before that hys sonne shulde be conceyued wyth shame and borne of a woman that was carnally coupled vnto hym. *Presciebat.* But god knew before that he shulde be conceyued in the. O. vrygyn mooste chaste. wyth worshyp. wythout mannes workynge. & that he shulde be borne of the moste honestly. thy maydenhed alway kepte hole. *Intellexit* Abraham vnderstode that the body of his sonne shulde be departed in being and in substaunce from hys body. after he had begotten hym. *Presciebat vero*, but god *the* father knew that that blessyd body whyche hys moste swete sonne was preposed and aduised to take of the. O. moste bryght heuenly mother: shulde neuer be departed fro his maieste. For the sonne in the father. and the father in the sonne. in beynge. and in substaunce vndepartable ar one god. *Intellexit.* Abraham vnderstode that the body begotten of hys body. shulde rotte and turne in to poulder. as well as hys owne body. *Sciebat*, But god knew that thy moste clene body shulde no more be turned in to poûldre ne rotte, then hys moste holy body. whyche shulde be conceyued & borne of thy maydenly body. *Edificauit*, Abraham buylded a dwellynge place to hys sonne or he was conceyued. to that entente. *that* he shulde dwelle therin when he were borne. *Tibi vero*, But *the* howse that thou shuldest dwelle in. O. peerles vyrgyn. was endelesly ordeyned before. that ys god almyghty himselfe. *O ineffabilem*, O that vnspecable *howse. that not onely closed the outwarde all aboute. defendynge the from all pareyls. but also yt abode wythin the. strengthynge the to the perfeccyon of all vertewes. ¶ *Tria deinde*, Farthermore Abraham purueyed for hys sonne er he was conceyued. thre thynges. that ys to saye. whete. wyne. and oyle. that when he were borne. he shulde be fedde therwyth. *Hec enim*, And these

The body of the Blessed Virgin not to suffer corruption.

[* *Folio lx.*]

The corn, wine, and oil provided for Isaac by Abraham, symbolical of the Divine gifts bestowed by the incarnation.

thre thynges were dyfferente and dyuerse eche from other in syghte. in beynge. and in sauoure. But to the. O. desyrable vyrgyn. was purueyed from wythout. begynnynge to thyne euerlastynge refeccyon. god hymselfe in thre parsones. not dyfferente one from another after the godly beynge. *Et hic idem*, And thys same god. was purueyed to be endelesse noryshynge to poure mankynde: by the. O. Mary norishe of the poure. *Per illa*, And by these thre that the patryarke purueyed for hys sonne. may be vnderstonded thre persones. that ys to saye. father and sonne. and holy goste. *Nam sicut*, For as the fatnesse of oyle may not burne. tyl a weyke or matche be put therto: ryghte so the moste feruente charite of the father. shone not openly in the worlde. tyl hys sonne had taken to hym a manly body. that ys vnderstonded by the weyke: of the. O. synguler chosen spouse of god. *Quemadmodum*. And as whete may not be made brede. tyl yt be made redy wyth many instrumentes. ryghte so the sonne of god. that ys the refeccyon of aungels. appered not vnder the lykenesse of brede. to the fowde of man. tylle hys body was made of many membres and ryghte shape. in thy blessed wombe. *Sicut etiam*, And also as wyne may not be borne but yf vessels be fyrste made redy: and lykewyse. the grace of the holy gooste that is vnderstonded by the wyne oughte not to be gyuen to man. to endelesse lyfe. tylle the body of thy moste loued sonne. that ys vnderstonded by the vessell. were made redy. by passyon and by dethe. *Hoc enim*, For by thys holsom vessell: all swetnesse of grace ys mynystred and gyuen moste plenteously to aungels and men.

Oil signifies the charity of God the Father.

Corn, the bread of heaven provided by God the Son.

Wine, the grace given by God the Holy Ghost.

¶ The thyrde Responce.

O. Maria. In thys Responce ye prayse oure lady of two thynges. & two thynges ye aske of her. And in the verse ye aske foure thynges. ¶ The fyrst thynge

Meaning of the third respond.

of praysynge is. that ye calle her an howse so fayre arayed with the flowres of all vertewes: that the blessed Trinyte wolde dwelle in her and yet he closed her and all thynges in hym. And to thys praysynge. ye put a petycyon, that she vouchesafe as an howse to close in all wretches vnder her defense. ¶ The seconde praysynge ys. that ye saye that she ys prudente and a ware spender and dysposer of goodes. And therfore for the seconde petycyon ye pray her to fede them that are hongry after vertewes and grace. In the verse. fyrste ye pray her to helpe the people that is in peryl. The seconde to helpe them that ar in pryson. The thyrde. to comforte them that ar in trybulacyon. and lacke helpe. The fourthe to helpe and puruey for all. ¶ Therfore ye say thus. Maria. Marye howse of the [* Folio lxj.] hygh Trynyte that closeth to gyther the and all thyn'ges in hymselfe. that arte fayre arayed with the flowres of all vertewes. and moste ware dyspender: close in wretches all aboute wyth thy proteccyon. and fede the hungry wyth thy benygne prouydence. verse. *Respice*, Beholde mercyfull. the peryls of peple. the waylynges and sorowes of caytyffes. and prysoners the trybulacyons of fatherlesse. and motherlesse. that all mote fele: that thy prouydence hathe be profytable to them.

¶ What is vnderstonded by the thre lessons wyth the Responces & verses folowynge.

The three things necessary to spiritual health: 1. Power to distinguish good and evil.

Thre thinges ar nedefull to the comon helthe of man. The fyrste ys. that the vnderstondinge be lyghtened with knowlege of trouth to knowe what ys good & what ys yuel. And for thys knowlege ys had by redynge & heringe of holsome doctryne: therfore yt ys vnderstonded by the lessons. ¶ The seconde ys. good vse of the frewyl that the wylle assente to loue that. that ys knowen good. And to hate that. that ys

2. Free will to love good and hate evil.

knowen yuell. And for the wylle answereth thus to the knowynge. therfore yt ys to vnderstonde by the responce. that ys as moche to say. as answere. for yt answereth in sentence to the lesson as ys before sayde. ¶ The thyrde ys werke so that that thynge that the vnderstondyng knoweth yuel. and the wylle hateth ſ be fled in dede and eschewede. And *that* thynge that the vnderstondynge knoweth good. and that the wyll reuled by grace loueth ſ be done in dede. And this is vnderstonded. by the verse that is as moche to saye as a tornynge. for the knowlege and wylle. oughte thus to be turned in to dede. And after the verse a parte of the responce is songe ageyne. For as a good wylle causeth good dedes. soo good dedes helpe to stable. and to strengthe the good wylle. ¶ The lessons are harde. and the responce are songe syttynge. for knowynge of trouthe and ryghte rewlynge of the wylle. maye not be. but in a restfull soulle. But the verse ys songe stondynge. for good dedes may not be done wythout laboure. The responce ys songe of all. for euery man maye haue a goode wylle. that is vnderstonded by the responce. But the verse ys songe but of few. for all folke may not fulfylle theyr good wylles in dede. that ys vnderstonde by the verse. so moche as the holy apostell saynt Paule sayde. that he myghte not do the good that he wolde. The lesson ys redde of one and herde of all ſ In token that eche congregacion oughte to lyue vnder one gouernoure. that shall teche them and rewle them after goddes lawe. For eche man, namely relygious, oughte not to do after hys owne wytte or knowynge. but after the obedyence and techynge of holy chyrche and of hys souerayne. ¶ Also ye shall vnderstonde that all thys worlde ys departed in to thre tymes. The fyrst tyme was when men lyued after the lawe of nature. that ys to saye. when good men were gouerned by theyr owne naturall reason

3. Practical work in acting on such knowledge and freewill.

Ritual custom respecting lesson, response, and versicle.

Romanos .vij.

Three ages of the world:
1. That of the law of Nature, i. e. of natural reason enlightened by grace.

lyghtened by grace: wythoute eny lawe wryten vnto them. And thys tyme endured fro the begynnynge of the worlde vnto Moyses. The seconde tyme was when men lyued vnder the lawe writen that god gave to Moyses. And thys endured to the comynge of cryst. The thyrde tyme ys from thense vnto the day of dome. whyle [a] chrysten men lyued vnder the lawe of grace. that oure lorde Iesu cryste taughte in hys gospell. and confermed yt after by sendynge of the holy gooste. ¶ And for in all these thre tymes. the chosen of god had suffysant knowynge of good. and yuell. whyche knowynge ys vnderstonde by the lessons. and also they applyed ther wylle to the loue of god and hate of yuell. whyche wyll ys vnderstonded by the Responce. and therto they dyd theyr dewte to set theyr wylle a worke in dede that ys vnderstonded by the verse: therfore these thre tymes ar vnderstonded by the thre lessons at mattyns. wyth the responce and verse folowyng. ¶ But after the laste responce. ys songe *Gloria patri*, for after the laste ende of these tymes that shal be after the day of dome. all the chosen of god shall synge glory and prayesynge to the blyssed trynyte wythout ende. Amen.

2. That of the Mosaic law.

3. That of the law of Christ.

[a] *Folio lxvij.*

In all three ages the elect had sufficient knowledge for guidance in their duty.

After the general judgment the elect will praise God for ever.

Te deum laudamus.

Alleged composition of Te Deum, by St Augustine and St Ambrose, under the influence of the Holy Ghost.

Saynt Austyn and saynt Ambrose made fyrste thys Hympne. For after saint Austyn had lyued not only out of crysten faythe. but also as an herytyke. and an enmy of cristen byleue. tyl he was aboute thyrty yere of age. And then by the prayer of hys mother. and by prechynge of saynte Ambrose was conuerted vnto the ryghte faythe when saynte Ambrose had baptized hym. he gaue thankynges to god and sayde. *Te deum laudamus.* And saynt Austyn answered. *Te dominum confitemur.* And then saynte Ambrose. *Te eternum patrem omnis terra veneratur.* And then saynt

Austyn the nexte verse and so fourthe the tone one verse and the tother a nother vnto the ende. as the feruente grace of the holy gooste wroughte in theyre soulles. and enformed theyr tongues ¶ Nethelesse ye shulde take no greate hede in the syngynge or saynge therof who made yt but ye oughte in thys and in all youre other seruyce as saynte Austyn sayeth. dresse youre mynde to god and say yt as youre owne speche to hym or to hys blyssed mother as the seruyce asketh. ¶ But ye shall vnderstande that thys Hympne deuoutly songe ys an Hympne of ryghte grete deuocyon. For we rede that in the contre of saxony. there was a yonge & an holy vyrgyn in a Monastery of nunnes. And yt happenyd ones in a greate feaste that she was at mattyns in the quyere. But for her mystres dred her feblenesse she bad her go rest her in the dortour. The mayde was sory and lothe to go thense. and therfore after she was gone oute she abode a whyle wythoute the quyer. And when thys hympne. *Te deum laudamus*, was begonne she se in spirituall vysyon heuen open, and the systers quyer lyfte vp to heuen. And when they came to thys verse. *Tibi omnes angeli*, She se all the orders of aungels knele downe. and wyth greate reuerence do worshyp to god, syngynge wyth the quyer. *Sanctus, Sanctus, Sanctus, dominus deus sabaoth*, And when they came to thys verse. *Te gloriosus*, she se the apostels knele doune to god and singe fourthe with the quier. The same dyd the prophetes. when they came to thys verse. *Te prophetarum*. And the martyrs also. at thys verse. *Te martyrum*. And then all confessours, and vyrgyns. ioyned them to the quyer & sange fourthe wyth them wyth grete praysynge and ioye. And when the laste verse. *In te domine speraui*, was in syngynge the quyer came easely downe agayne towarde the erthe. and heuen closed. and that blyssedfull heuenly company

But each one to sing it as their own words.

Cesarius. dist. viij. Capi. 90.

The vision of a young nun while the Te Deum was being sung.

The sisters' quire was lifted up to heaven, where the angels and saints joined with them in singing the hymn,

[* *Folio lxiij.*]

until it was ended, when the sisters' quire returned to earth, full of spiritual joy.

was sene no lenger. But moche goestly gladnes and ioye abode in theyre soulles. that were that tyme in the quyer. And by thys ye maye se how moche owre lorde god and all hys aungels and sayntes are pleased wyth the deuoute saynge of thys holy hympne. All the matyer of thys same Hympne ys praysynge and prayer. And fyrste ye prayse god by youre selfe. and by all creatures in erthe and saye. *Te deum.* we prayse the god we knowelege the lorde. *Te eternum patrem.* And all erthe. that ys to saye all erthely creatures. worshypeth the, endelesse fader. Here ye call hym god to whome longeth loue. ye call hym lorde. to whome longeth dreade. And ye call hym father. to whome longeth worshyp. Therfore yf ye loue hym soueraynely in the holnesse of all youre harte. as god. And dreade hym reuerently in the same holenesse of harte as lorde. And soueraynely worshyp hym on the same wyse. as father: then prayse ye hym trewly in these tow fyrste verses. ¶ But for ye thynke youre praysynge lytell: therfore ye reherse to hym in spyrytuall ioye. and desyre. the praysynge that he hathe in heuen of aungels and of sayntes. And firste of aungels. when ye saye. *Tibi omnes angeli*, All aungels synge to the heuens That ys all spyrytuall creatures that are in heuen. And all powres. That ys to saye that order of aungels that are called potestates. synge to the. *Tibi cherubyn*, That order of aungels that ys called Cherubyn. And that order of aungels that ys called Seraphyn. synge to the wyth voyce that neuer cessyth. And what synge they. *Sanctus. Sanctus. Sanctus. Dominus deus sabaoth*, Holy. holy. holy Lorde god of hostes. Here ye saye fyrst thryes holy for the trynyte of parsones. Father and Sonne; and holy Gooste And after ye saye. Lorde god. not Lordes, ne goddes, for the vnyte of substaunce. and of godhed. ye saye also. of hostes, that ys to say of aungels. for as an hooste in

The Te Deum is all praise and prayer.

Praising the Father as God to be loved, Lord to be feared, Father to be worshipped.

Adding to our praises the rehearsal of those given by angels and saints,

who all praise the thrice holy in Trinity, Lord God in Unity.

batayle ys departed in thre. that ys to saye. the forwarde. the mydel warde. and the rerewarde: so are the nyne orders of aungels departed in thre pryncehoodes. as in thre hoostes. And eche pryncehode ys departed in thre orders. as in thre wardes. Thys aungels songe is taken of the prophete Isaye. that se in spyrytuall vysyon oure lorde god sytte on an hygh sete. and Cherubyn and Seraphyn syngynge lowde eyther to other. *Sanctus, Sanctus, Sanctus, Dominus deus sabaoth*, And therfore accordynge to the aungels, ye synge quyer to quyer, one Sanctus on the tone syde, and another on the tother syde. and so fourthe of other verses. And for by cause that aungels prayse god in grete reuerence therfore ye enclyne when ye synge theyr songe. *Pleni sunt*, Heuens and erthe ar full of the glory of thy maiesty. Thinke euer on this verse. Thynke inwardely theron. and lett yt neuer oute of youre mynde. Heuens and erthe are fulle of the glory of thy maieste. A thynge that ys fulle, hathe no place voyde. Then ys there no place in erthe ne aboue erthe. ne bynethe yt. no londe. no contre. no place wythin vs. without vs. aboue vs. bynethe vs. but all ys full of the glory of the maiestye of god. O god of pytye. and father of mercyes. lyghten oure darke soulles. that we may se. and contynewally beholde the presence of thy godly mageste. O wyth what reuerence. wyth what drede. wyth what inwarde deuocyon & wyth what besy kepynge of oure selfe in thoughte in worde and in dede. oughte we to haue vs in euery place. and in euery tyme. and in euery thynge that euer are in presence of thys gloryous maieste. Heuens and erthe ar full of the glory of thy maieste. ¶ After ye haue thus songe how aungels prayse thus god in heuen: ye reherse how sayntes prayse hym. And thys ys done to make you lyfte vp youre myndes to ioye of theyre ioye. and to prayse god with them. and to desyre thyder where ye

The nine orders of angels divided into three princedoms, as an army into van, middle, and rear.

Esaie .vj.

Sanctus sung antiphonally, as by the angels,

with a reverent inclination of the head.

[* *Folio .lxiiij.*]

The Omnipresence of God's glory,

a reason for reverent and godly living.

shall euerlastyngly prayse and ioye. Therfore ye say to oure lorde god. *Te gloriosus*, The gloryous Company of the Apostels prayse the. *Te prophetarum* The praysable nombre of Prophetes. prayse the. *Te martirum*, The fayre hoste of martyrs that ar wasshed whyte and fayre in theyr owne blode. prayse the. ¶ And not only sayntes in heuen but all holy chyrche in erthe prayseth hym. And therfore ye say. *Te per orbem*, Holy Chyrche knowlegethe the. and prayseth the thrugh out all the worlde. ¶ And who yt is. that is thus prayse? ye telle that yt is the blyssed Trynyte Father and Sonne. and holy Gooste. when ye saye *Patrem*, Father of greate and of vnmesurable maiestye. *Venerandum*, Thy very and worshypfulle and onely Sonne. *Sanctum quoque*, And the comforter the holy goste. ¶ When ye haue thus shewed *the* prayesynge of the blyssed trynyte? ye turne to the prayesynge of oure Lorde Iesu cryste. and fyrste after hys godhed saynge vnto hym. *Tu rex*, Thow christe arte kynge of blysse. *Tu patris*, Thow arte the endelesse sonne of the father ¶ And then ye prayse hym after hys manhoode for foure thynges. One ys hys incarnacyon. Another. hys passyon. the thyrde. hys ascensyon. And the fourthe hys comynge to the dome. And these foure are shewed in the foure nexte verses after when ye saye. *Tu ad liberandum.* when thou shuldest take vpon the mankynde for the delyueraunce of man? thow horydest not the vyrgyns wombe. ¶ Here ye enclyne. bothe in token and in reuerence of our lordes meke comyng downe for to be man. and also in worshyp of that moste clene and holy vyrgyns wombe. wherin almyghty god ioyed for to dwelle. For yt is redde that when a deuoute woman had vsed to enclyne alwayse when she sayd thys verse in worshyp of that moste reuerente wombe? on a tyme she se oure lady stonde before her and enclyne ageyne to her.

After the praise of the Holy Trinity follows the praise of our Lord, both God and Man.

1. For His Incarnation.

A ritual inclination at this verse.

And therby ye may se that oure lady ys pleased wyth suche reuerente enclynynge. *Tu deuicto*, Thow ouercame the turmente of dethe: and opendest the kyngdome of heuens to them that beleued. *Tu ad dexteram*, Thow syttes on goddes ryghte hand in the glory of the father. *Iudex*, we beleue that *thou* arte the Iudge that shall come. ¶ After ye haue thus praysed oure Lorde Iusu cryste, ye pray vnto hym and say. *Te ergo*, Therfore we pray the helpe thy seruauntes whome thow haste boughte wyth thy precyous bloude. *¶ All thys verse ye enclyne for tow causes. One for here ye begynne fyrste in thys hympne to pray. A nother cause is. in worshyp of that most riche lyquore. that most precyous pryce of our soulles. the reuerent and holy bloude of oure lorde Iesu cryst. *Eterna*. Make thy seruantes to be rewarded in endeles blysse. with thy sayntes. *Saluum fac*. Lorde make thy people safe. & blysse thyne heritage. Thys Herytage ys the hethen people. that after. the passyon of our lorde Iesu cryste. are turned to ryghte faythe & now are called crysten people. And of them saythe the Father of heuen. to hys sonne Iesu, by the prophete thus. *Postula a me, et dabo tibi gentes hereditatem tuam*, That ys Aske of me. and I shall gyue the. the hethen people to thyne herytage. Therfore ye pray hym here to blysse hys herytage. that ys to say crysten people. *Et rege eos*. and gouerne them. here by grace. And enhaunce them in to blysse wythout ende. *Per singulos*, Eche daye we blysse the. *Et laudamus* And we prayse thy name from tyme to tyme vnto the ende of the worlde. and after wythouten ende. *Dignare domine*, Lorde vouche safe to kepe vs. thys day wythout synne. *Miserere nostri*, Haue mercy on vs. lorde. haue mercy on vs. *Fiat misericordia*, And thy mercy mote be vpon vs. as we haue trusted in the. *In te domine*, In the lorde I haue trusted. that I be not confounded without ende.

2. For His Passion.

3. For His Ascension.

4. For His Second Coming.

Then begins the prayer of the hymn.

[* *Folio lxv.*] A ritual inclination at this verse also.

The Heathen became the "heritage" of our Lord.

Psalmo secunde.

Here in this worlde that hathe an ende. I will be confounded. and shamed for so I must nedes. by knowlege of my synnes Here I wyll be reproued and despysed. for yt is to my beste, Here I wyll be scorned. & in al wyse [1]set at noughte. as thow were lorde thy selfe that so I myghte come to thyne endeles worshyp. for thys lyfe hathe a shorte ende. and yt is noughte. And therfore lorde for I haue thus hoped in the. takynge and wylfully sufferynge a lytell shorte shame. in thys shorte tyme of noughte. I shall not be shamed. ne confounded *with*out ende.

[1 MS. "noughted."]

¶ The Versicle.

A versicle to divide Mattins from Lauds;

Esto nobis, Lady be to vs an helpe and forsake vs not. The answere. *Nec despicias*, Ne dispyse vs not soueraine lady. ¶ Thys versycle ys sayde bytwene Matyns and Lawdes. for as I haue sayde before. a verse or a versycle where euer they be sayde in youre seruyce. they betoken a turnynge from one thing to a nother. and also a warnynge to take hede. that yf the mynde were eny thynge scatered before. then to gather yt ageyne to gyther to that thynge that foloweth. and therfore they are alwaye sayde of one. or of twayne. or of few. that ar goddes messengers. that gyue warnynge to all the other.

¶ Of the Lawdes.

for anciently they were separate services, Mattins being said in the night, and Lauds at day dawn.

Ad laudes, Some tyme mattyns were sayde by themselfe in the nyghte. and laudes by them selfe at morow tyde. and the same ys yet vsed of some relygyons. and therfore laudes begynne with *Deus in adiutorium*, as other houres do. By matyns that are sayde in the nyghte ys vnderstonded the olde lawe. that was all in figures of darckenesse. And by laudes that ar sayd in the morrow tyde. ys vnderstonded the new lawe that ys in lyghte of grace. Also matins betoken the

heuynes *that was in tyme of our lordes passyon. And [* Folio lxvj.]
the laudes betoken the ioye of hys resurreccyon. Mattins betoken the passion.
whyche endureth vnto the ende of the worlde. And Lauds betoken the resurrection.
therfore laudes are as moche to saye as praysynges. for
we that be borne in thys tyme of grace. and also of
endelesse ioye. oughte to prayse god therfore and in Souls live now in the joy of the
praysyng to thancke hym. for all hys gyftes. bothe of resurrection.
nature & of grace. and also of endelesse ioye. whiche
ys now redy to the soulles of all that wylle dispose
them therto and at the ende of thys tyme. the bodyes and bodies will be upraised by it to
of them shal be arered to endelesse ioye also. joy unending.

¶ Of the psalmes at Laudes.

In these Laudes ye say .viii. psalmes. which be- Eight orders of the elect signified
token eyghte orders of goddes chosen in holy chyrche. by the eight souls
in thys sayde tyme of grace. And these eyghte orders saved by the flood.
were fygured in the eyghte soulles that were saued in
the shyppe in tyme of Noes floudde when all other *Genesis .vij.*
perysshed. for all that ar wasshed in the floude of *Prima petri .3.*
baptym. & kepe them in the shyppe of holy chyrche. Some saved by the flood of bap-
by stedfaste faythe. and trew obedyence to god & to tism, others perish in it.
the chyrche shall be safe. And all other shall be
peryshed in the floudde. for theyr baptym shall not
helpe them. but if they be founde in the shyppe of
holy chyrche at theyr ende. ¶ The fyrste order was 1. Jews converted by Christ and His
of the iewes that were conuerted to the ryghte faythe apostles.
by oure lorde Iesu cryste. as were hys apostels and
dyscyples & other that were turned by them. in
whome oure lorde Iesu cryste reyned fyrste by grace.
and began to buylde hys chyrche. And hereof speketh
the fyrste psalme of laudes. that ys. *Dominus regnauit.*
¶ The seconde order was of hethen that were called to 2. Heathens converted by the
the faythe and praysynge of god. in all the partyes of apostles.
the worlde by the apostels & therto longeth the
seconde psalme that ys. *Iubilate domino omnis terra.*
¶ The thyrd order was of them that were in tyme of

3. Christians in the ages of martyrdom.

persecucyon of tyrauntes and of heretykes. when crysten people a woke in busy prayer. and in ware kepynge of themselfe. that they myghte be redy to suffer martyrdom & many thrysted that tyme in greate desyre to be martyrde for the loue of oure lorde Iesu cryste. And therto longeth the thyrde psalme. that ys. *Deus deus meus, ad te de luce vigilo.* ¶ The forthe order

4. Christian people from the end of the ages of martyrdom till antichrist, i. e. in the ages of peace.

ys of trew crysten people. that ar and shall be from thense vnto the comynge of antycryst. And to thys tyme longeth the forthe psalme that ys. *Deus miseriatur nostri.* And take hede that the thyrde psalme & thys forthe. are ended vnder one. *Gloria patri.* For in tyme of persecucyon. whyche is vnderstonded by the thyrde psalme as I sayde before: crysten people lyued in caues. and in dennes. and durste not. or myghte not come togyther to synge the praysynge of god. But after the persecucion was ceassyd and holy chyrche had founde peace. whyche ys vnderstonded by the forthe psalme: then they myghte restfully prayse god to gyther. And therfore after bothe psalmes ys songe one *Gloria patri.* ¶ The fyfte order shall be in tyme

[* *Folio .lxvij.*] *Danielis .iij.*

of antecriste that was figured by the kynge of ba'bylone. For as holy scrypture sayeth the kynge of babylone whon he had goddes people in thraldome. he put thre of them in a burnyng furneyse of fyre bycause they wolde not worshyp a certeyne ymage that he had set vp. But god kepte them in the fyre vnhurte and there they made and songe thys psalme. *Benedicite omnia opera domini domino.* And lyke wyse in tyme of antycryste they that wyll not worshyp hym. shall suffer the greatest persecucyon that euer was done to crysten people. But god of hys specyall mercy & grace shall kepe hys chosen in that fyre of trybulacyon vnhurte so that they shall abyde in faythe and praysynge of god. And in token therof ys thys fyfte psalme. *Benedicite,* songe at laudes wythoute *Gloria*

5. Those who live in the days of antichrist, when persecutions will be revived.

patri. For the greatenes of that persecucyon. shall lette the open praysynge of god that ys vsed in holy chyrche. And yet tho few that shall then abyde in trew fayth and charite. shall not cease of goddes praysyng. And therfore the laste verse of the psalme saue one, that is *Benedicamus patrem*, ys the same sentence. that *Gloria patri*, ys. but not of the same wordes. For thoughe the chosen of god in *that* tyme haue not power to warke myracles and to do other open dedes to the praysynge of god as martyrs and sayntes haue done before: yet they shall not be lesse of merite to warde god. then eny of them were. And therfore ye encline at that verse, *Benedicamus patrem*, as ye do at *Gloria patri*. ¶ The syxte and the seuenthe. and the eyghte orders shall be of them. that shall abyde. and be conuerted of all the thre partyes of the worlde. after the dethe of anticrist whyche shall then prayse god in more peace then hathe ben in holy chirche before that tyme. And for these chosen shall not be of one people. ne of one nacyon. ne at dyuerse tymes but at ones of all the thre partyes of the worlde for all the worlde ys departed in thre: therfore they are vnderstonded by these thre last psalmes of laudes that are songe vnder one *Gloria patri*, that ys to saye *Laudate dominum de celis*, *Cantate domino*, and *Laudate dominum in sanctis eius*, For these thre psalmes. were made in ioye and praysyng to god. for delyueraunce of goddes people out of the thraldome of babylone, And therfore they ar couenyently songe in thankynge and praysynge to god for delyueraunce of hys chosen from the persecucyon of antycryste. whiche ys vnderstonded by the kynge of babylone. as yt ys sayde before.

Why "Benedicite" has no "Gloria Patri" in its ancient form.

The elect will not work miracles then as in the first ages.

6. 7. 8. The elect from the three parts of the world who shall survive antichrist, and enter on a time of great peace.

¶ Of the Antempne at Laudes.

But all these eyghte psalmes ar tuned after one antempne. for al these eyghte orders though they were.

But all right orders of the elect are one in faith and love.

and shall be in dyuerse tymes. yet all they are gouerned after one faythe. and one charyte. whyche ys vnderstonded by the antempne. And the antempne ys songe all. after the psalmes. for after these orders, the generall dome shall be. when all chosen shall be broughte to fulnesse of charite in blysse of soulle & body euerlastynge. ¶ And for the saluacion of all these orders come in by oure lady and by her medyacion. yt shall be broughte to parfyt ende: therfore the antempne that ys the begynnyng and the ende of the psalmes. ye synge in worshyp of oure lady when ye saye *Domum tuam*, Euerlastynge ho'lynesse beseymeth lorde thy howse. that ys the vyrgyn mari in whome *thou* hast cladde the in fayrnesse. & gyrthe the in strengthe. ¶ Here oure lady is called goddes howse for he dwelled in her wombe. as in a howse. and there he cladde hym in fayrenesse that ys to saye in a body of mankynde. whyche was the fayrest body that euer was sene of man. in naturall fayrenesse. and moche more after hys resurreccyon whan yt was vndeadly. He gyrthe hym also wyth strengthe of soulle by pacyent and myghty sufferaunce of all trybulacyon. And so he was fayre in them that loued hym. and stronge ageynste them that pursued hym.

For the salvation of all came by our Lady, and she perfects it by her "mediation."

[* *Folio .lxvlij.*]

The beauty of Christ's body before as well as after His resurrection.

¶ The Chapyter.

Esaie .vij.

Ecce virgo, A chapyter ys as moche to say as a lytel hed yt ys called lytell, for shortnesse. And yt ys called an hed, for yt ys alway taken of holy scripture. and often of the pystel that is redde in the masse the same daye. And holy scrypture ys chyefe aboue all other scryptures. as the hed ys aboue all other members of the body. And the chapters ar redde at other howres in stede of lessons. in way of doctryne and techynge as lessons ar at mattyns. And therfore in other howres after the chapyter. folowyth a responce

Meaning of "chapter."

The supremacy of holy Scripture.

The chapters of other hours represent the lessons of Mattins:

with a verse. which meneth the same vnderstondynge. as dothe the lessons & responce. and verse at mattyns. But the chapyter is not begonne with *Iube domine*, ne ended wyth *Tu autem*, by cause yt ys always sayde of the ebdomedary whyche occupyeth an offyce of perfeccyon. to whome yt longeth rather to gyue blyssynge then to aske yt in that offyce. And by the same way yt ys presumed that she shulde not lyghtly offende in so shorte a redynge that her shulde nede to aske mercy wyth *Tu autem*, But ye answere all *Deo gratias*, as ye do after a nother lesson. and for the same cause, as ys sayde before after the fyrste lesson at mattyns. Thys chapyter. *Ecce virgo*, is taken of the prophete ysaie. and they were sayde of oure lady. and of her sonne Iesu crist many hondereth yeres or eyther of them were borne in to *the* worlde. And thus they ar to saye *Ecce virgo*, Lo a vyrgyn shall conceyue and bere a sonne. and hys name shall be called Emanuel. He shall eate butter and hony, and he shall knowe to forsake yuell. and chuse good. ¶ Emanuel is as moche to say as god wyth vs that ys to saye partener of oure nature. and thys vyrgyns sonne ys bothe god and man that ys Emanuel god *with* vs. For whyle he ys god in his owne nature and wyth vs in our nature: so is he god and man in one persone By butter and hony ys vnderstonded all other meates accordinge to man, whereby is shewed that he was very man. and lyued after his body by mannes meate. And he shall knowe to forsake yuel and chuse good. For thoughe he were fedde as an infaunte yet he was as wyse then as when he came to mannes age. ¶ They that treate of nature saye that cheyse is yuel and the lesse yt hathe of butter. the worse yt is. Therfore oure chylde eate butter that is without cheyse. for he toke our nature wythout synne. He eate also hony that is swete. for he delyted hym to do mercy to synners. and to all that

but are said without benedictions,

though not without thanksgivings.

Esaie .vij.

[From "He" to "god with us" not in MS.]

The prophecy predicts Christ's "perfect" manhood.

Cheese is evil and contaminates butter as sin contaminates our nature.

were in disease or in nede. the doyng of whyche mercy
[* *Folio .lxix.*] was to hym swet'ter then hony. A bee gyueth hony
Honey signifies mercy and pity. and styngeth. So our swete bee. Iesu cryst. in hys fyrste comynge gaue hony of mercy. & of pyte. But they that wyll not dyspose them to receyue this hony
But the sting of judgment is for those who refuse the honey of pity. here. shall be stonge *with* the tonge of sharpe rygoure at hys seconde comynge when he shall forsake the yuel to endelesse peyne. and chuse the good to euerlastynge blysse. Therfore yt ys sayde. He shall eate butter and hony. that he can repreue yuell and chuse good.

¶ A nother chapyter.

In Omnibus. Thys chapiter ys comonly expounde of doctours of our lorde Iesu crist. But in holy chyrche yt is redde of oure lady. And so yt maye be vnderstonde of bothe. And thus yt ys in englyshe. *In omnibus,* I haue soughte reste in all people. I shal dwelle in the heritage of the lorde. then the maker of all thinges co*m*maunded and sayde to me. and he that hathe made me. hathe rested in my tabernacle.
This chapter interpreted of our Lord. ¶ Vnderstonde these wordes as yf our lorde Iesu cryst sayd them thus. *In omnibus,* I haue soughte reste in all folke. For there is no nacyon. ne people. no man. ne woman in erthe. but that he desyreth to haue saued. and seketh by sturrynges of grace to dwelle in theyr soulles. for hys delyces are to reste in mannes harte.
Proverbi .viij. But for all dyspose them not to receyue hym. therfore he abydeth not but in the herytage of the father that ys holy chyrche. that ys to say in them that by trew fayth and charite. and good dedes lyue in obedy*e*nce of holy chyrche. In all he seketh but in them onely he abydeth. Then the maker of all thynges that ys the father. Co*m*maunded & sayde vnto me. By thys co*m*maundemente ys vnderstonded the sendynge. by whiche the father sente his so*n*ne Iesu to become man. whyche ys called a co*m*maundemente. as he sayeth in

his gospell thus *Sicut mandatum dedit michi patet sic facio*, As the father hather gyue me in commaundemente so I do. And he that hathe made me. that ys the father that made the sonne after hys manhode. hathe rested in my tabernacle. that ys in the manhode of cryste. for the father was neuer the more departed from the sonne ne the sonne from the father thouge the sonne were become man. ¶ Thys same chapyter ys also vnderstonded of oure lady for by mediacyon of her prayers she seketh a restynge place to god in all soulles. And the fruyte of her prayer abydeth in them that ar trew chyldren of holy chyrche and partener to the herytage of heuen. The father of heuen also commaunded her and also sayd vnto her. for she was euer gouerned after his commaundements. & mekely obeyed in all thynges to his holy worde. and therby she deserued to be the mother of god, & so he that made her rested in *the* tabernacle of her swete wombe.

The same interpreted of the Blessed Virgin.

¶ The Hympne.

Alme pater. thys hympne maketh mynde of the blyssed trynyte in the fyrste and the seconde. and the forthe verse. In the first verse ye speke of the incarnacyon of our lorde iesu cryst. & that ys for thre causes. one to thanke & prayse god therfore. A nother *that* by that holy incarnacion the blyssed trinyte shulde be sturred. to here your prayers. And the thyrde. that ye shulde be the beter dysposed and the more able to receyue the graces that ye aske. And thus vnderstondeth al waye when eny mencyon ys made in youre seruyce of eny specyall benefyte that god hathe shewed to mankynde. as ys the makynge of creatures. or hys incarnacyon. or passyon. or eny suche other that ys done. for these thre causes. ¶ In the other thre verses ye aske of god eyghte grete gyftes. The fyrste ys to loue hym. The seconde ys to worshyp dewly the

Alme Pater praises the Trinity for the incarnation,

names it as the medium of prayer,

[* *Folio .lxx.*] and as the medium of grace.

sonne & hys mother. The thyrde ys. to lyue chaste. The forthe ys to lyue relygously. bothe in crysten relygyon. wherto ye bounde you in youre baptem. and in thys relygyon. whereto ye ar bounde by specyall professyon. The fyfte ys. that ye be not vnredy to dye. The syxte ys. that ye be not priued of endelesse lyfe. The seuenthe ys that the holy goste mote dwelle in your soulles. And the eyghte is that ye fede and noryshe wyth hys grace. These gyftes ye aske for youre selfe. and for all crysten people. and saye *Alme pater*, Holy father that madest thyne onely begotten sonne to be borne for vs wretches. of the wombe of the chaste vyrgyn. *Da nobis*, Graunte vs to loue the alway for so greate a gyfte. and to worshyp the sonne wyth the mother. and to lyue chaste and relygyously. *Ne mors*, That dethe come not vnwarely. and fynde vs gylty of endelesse dethe. and make vs to lese the lyfe of blysse. *Patris*, Spyryte of the father & of the sonne brynge in thy selfe in to our hartes. and fede vs. and defende vs by thy grace. whome thow haste purged by baptem. *Maria mater*, *Gloria tibi*, These tow verses are declared before after the hympne at mattyns. The versycle. *In eternum* The worde of the hyest fader abydeth without ende. *Quod aulam* That dwelled in the hawlle of the vyrgyns wombe.

The gifts asked for in *Alme Pater*.

¶ Of the psalme *Benedictus*.

Benedictus, ye haue in youre seruice thre gospels that ys. *Benedictus*, and *Magnificat*, and *Nunc dimittis*, and all thre are songe standynge for reuerence of the gospel. ¶ Zacarie saint Iohñ baptystes father made *Benedictus*, and oure Ladye made *Magnificat*, and the holy man Symeon made *Nunc dimittis*, ¶ These songes are not songe in the same order that they were made, for *Magnificat* was made fyrst and then *Benedictus*, and laste *Nunc dimittis*, But *Benedictus*, is songe fyrst

The Gospel canticles sung standing.

Benedictus the first in order,

for yt maketh mynde of saynt Iohñ baptyste whyche was the forgoer of oure lorde Iesu cryste. as yt is sayde in the same songe. And for saynt Iohñ was lykened to the day starre. for as that starre goeth before the sonne. so saint Iohñ wente before our lorde in his concepcion & in his byrthe. in his prechynge. & baptysynge. & in his dethe: therfore thys songe ys songe at laudes. *that* is the seruyce of the morowetyde when that starre apperith. And also for this songe begynneth with praysyng & thankeyng of god for the redempcion of mankynde. & laudes are sayde to prayse god specyally for the same benefyte as I sayd before at the begynnyng of laudes: therfore yt is conuenyente that yt be songe at laudes. ¶ The fyrste parte of thys songe speketh of our lorde Iesu crist. And the seconde parte of saint Iohñ baptyst. The gospel sayth *that* after the aungel gabryel had tolde Zacharie. how Elizabeth his wyfe shulde bere hym a sonne: then for he gaue not credence therto: he abode domme. and myghte not speke from thense fourthe tyl after saynt Iohñ was borne. [a]But on the eyght day after hys byrthe. When he had wryten that his name was Iohñ: anon hys tongue was losed. & he was fylled wyth the holy gooste. and in the spyryte of prophesy he blessed god and sayde. *Benedictus dominus deus israel*, Blyssed be the lorde god of Israel. for he hathe vysyted & made the redempcyon of hys people. ¶ Our lorde Iesu cryste was yet then in his mothers wombe. but Zacarye speketh of tyme to come. as of tyme past. for sykernesse of hys prophesy. For yt was syker to be fulfylled. as yf yt had bene done. *Et erexit cornu*, And he hathe set vp an horne of helthe to vs in the howse of Dauyd hys chylde. ¶ An horne growyth in the hyest parte of a beaste. and yt ys harder then the flesshe. and softer then the bone. and therwyth the beaste defendyth hym ageynste noyous thynges. So

in ritual use.

Used at day dawn as the day-star goes before the sun.

Luce primo.

[a *Folio lxxj.*]

Ibidem.

The sureness of the fulfilment makes the prophecy speak of future as past.

oure lorde Iesu cryste toke hys body of the hyghest and worthyest parte of mankynde that ys our lady. and that manhod of hym ys myghtyer aboue all mankynde, and weker then god. and therwith not onely he ouercame hys enemys. but they also *that* cleue therto in faythe and deuocyon. maye therby sewrely be defendyd from all contrary powers. And therefore oure lorde Iesu. ys an horne of helthe to vs. in the howse of Dauid. whiche was goddes chylde. for though he were a greate kynge and a prophete. yet he was meke and obedyente to god. as a chylde to hys father. *Sicut locutus est*, As he hathe sayde by the mouthe of hys holy prophetes. that are from the begynnynge of the worlde. ¶ Many prophetes. & but one mouthe. for as many as were from the begynnynge of the worlde tyl then: all prophecyed also accordyngely of the comynge of cryste. as yf they had spoken all wyth one mouthe. Before he spake of the horne of helpe: and now he tellyth what helthe and sayeth. *Salutem*, Helthe of oure enemyes. and oute of the power of all that haue hated vs. That is to say of fendes. vnder whose power man was broughte by the synne of Adam. but by the passyon of our lorde Iesu cryste he was saued from that power. And why dyd god thus: Not for eny merytes of man: but *.Ad faciendam*, for to do mercy wyth oure fathers. and to haue mynde on hys holy testamente. And what was that testamente *Iusiurandum*, The othe that he swore to oure father Abraham: to gyue hymselfe to vs. That was hys testamente. that was hys othe. to gyue hymselfe to vs. A greate gyfte and vndeserued. But wherto gaue he vs thys gyfte: *Vt sine timore*, That we so delyuered oute of the power of our enemys. serue hym wythout drede. of our enemyes. For hys passyon ys suffycyent shylde to vs: agenste them all. And how shulde we serue hym. *In sanctitate*, In holynes of soulle. and of conscyence inwarde. and in

Christ is our Horn of health.

Of Him spake many prophets but as with one mouth.

Genesis .xxij.

ryghtewsnes of worde. and of dede outwarde. And that not to the praysynge of man. but before hym. Not one day to begyn well. a nother day to leue of. but all oure dayes. whyle we lyue. ¶ When Zacharie had thus prophesyed of oure lorde Iesus cryste. he turned hym and spekyth to Iohñ hys sonne. and sayeth. *Et tu puer*, And thow chylde shalte be called the prophete of hym *that* ys hyest. that ys of god. For thow shalte go before the face of the lorde. that ys cryste. to make redy hys wayes. ¶ Here say some doctoures that lyke as saynt Iohñ beynge in his mothers wombe felte the voyce of our lady when she gaue gretynge to hys mother Elyzabeth. and ioyed ther *wyth of the presence of his sauiour: so now when he was but eyghte dayes olde. he vnderstode the wordes of hys father. And therfore hys father dressyth hys wordes to hym in this verse, and in the tother that folowyth. ¶ But how shulde Iohñ make redy crystes wayes. *Ad dandam scienciam.* To gyue knowynge of helthe to hys people. that ys. to enforme the people. and to make them knowe that he was crist that cam for helthe. And what helthe; In forgyuenesse of theyre synnes. that ys the helthe. And that by no merytes of man; but *Per viscera*, By the bowels of mercy of oure god. wherein he hathe vysyte vs spryngynge from hyghe. that ys comyng fro heuen. *Illuminare*, To gyue lyghte to them that syt in darkenesse. that were in the partyes of helle and to them that sytte in the shadowe of dethe. that ys to synners in thys lyfe. and to dresse oure fete that ys oure affeccyons in to the way of peace. For our lorde Iesu crist made peace. betwene god and man. and betwixte angel and man. and betwyxte man and man. and he geueth man peace in hys owne conscyence.

Whom we should serve perseveringly all our days.

Some think St John understood his father's words though only eight days old:

[* *Folio lxxij.*]

which was why his father addressed him.

St John Baptist's office to prepare

for Christ the Peace giver.

¶ The Antempne. *Benedictus.*

Blyssed be the lord god of Israel father. and sonne.

Antiphon to *Benedictus.*

and holy goste. oure god. for as he hathe sayde by the mouthe of Prophetes: so he hathe vysyted vs by the vyrgyn. whome he ordeyned. from wythout begynnynge to be a clene mother. and by her he hathe made the redempcyon of hys people.

¶ Of Collectes. and Orysons.

Why Collects are said at the end of Offices.

Deus qui de beate. Orisons ar sayd in the ende of eche howre. for the apostels when euer they were togyder. they kneled downe on theyr knees. and prayed or they departed a sonder. And she that saythe the oryson. stondeth turned to the este. for paradys from whens we ar exyled. ys in the este. and therfore thynkynge what we haue loste and where we are. and whether we desyre: we pray torned to warde the este. Oryson ys as moche to saye as prayer. yt is also called

Meaning of the name "Collect."

a Collecte. that is as moche to saye a gatherynge togyther. for before thys prayer ye dresse you to god. and gather you in onhed to pray in the person of holy chirche. that ye shulde be the soner harde. And at the ende of the laste orison. ye do the same when ye saye *Domine exaudi*, Lorde here my prayer *Et clamor*, And my cry, that ys to saye my desyre mote come vnto

First Collect, for the help of the Virgin's prayers.

the. *Oremus*, Pray we *Deus qui*, God that woldest thy sonne shulde take a body of the wombe of the blyssed vyrgyn Mary. when the aungel was messenger: graunte to vs that mekely praye vnto the. that we that byleue veryly she is the mother of god. be holpen agenste the by her prayers. *Per eundem* By the same oure lorde Iesu cryst. thy sonne. that lyueth and reyneth god wyth the.

All end in the name of Christ. *Joan .xv.*

in vnyte of the holy goste *with*oute ende. Amen. ¶ Ye ende all youre orysons by oure lorde Iesu cryste and in hys blyssed name. by cause he sayde in his gospel. that what euer ye aske the father in my name. he shall gyue yt you.

¶ A nother Oryson.

Deus qui salutis eterne, God that haste gyuen medes of endeles helthe to mankynde. by the plenteous virgynyte of blyssed Mary[*] graunte. we besech that we mote fele her pray for vs. by whome *we haue deserued to receyue the auctour of lyfe. oure lorde Iesu cryst thy sonne. that lyueth and reyneth god wyth the. in vnyte of the holy goste wythoute ende. Amen. Second Collect, the same. [* *Folio .lxxiij.*]

¶ A nother Oryson.

Concede nos, Lorde god we beseche the graunte vs thy seruaun*t*es to ioye in perpetuall helthe of soulle and body. and by the gloryous prayer of blyssed Marye alwaye vyrgyn. to be delyuered from thys presente heuynesse. and parfytly to be fylled wyth endelesse gladnesse. *Per dominum*, By thy sonne our lorde Iesu crist. that lyueth and reyneth god with the in vnyte of the holy goste wythoute ende. Amen. Third Collect, the same.

¶ Oratio.

Prosit nobis, Almyghty father. the contynewal mynde of mary mother of god and vyrgyn. mote profyt vnto vs alwayes. but pryncipally amongest these esternly solempnytyes. of thy sonne whyche mary, wounded in charyte stode by the same thy sonne our lorde Iesu cryste bothe hangyng on the crosse. and now she standeth ouyene on the ryghte syde by hym reynynge in heuen. *Qui tecum*, That lyueth and reyneth god wyth the. in vnyte of the holy goste wythout ende. Amen. *Antiphona, Gaude Birgitta*, Byrgytte ioy thow. a songe of glory ys dew vnto the. lede vs in to refresshynge out of the lake of wretchednesse. *Ora pro nobis*, Pray for vs blyssed Byrgytte. byloued spouse of cryst. *Vt ad*, That he be to vs the ryghte waye. vnto the contre of heuen. Fourth Collect, for profit by the example of Mary. Antiphon of St Bridget.

¶ *Oremus.* Pray we.

Fifth Collect, for profit by the example of St Bridget.

Domine iesu christe, Lorde Iesu cryste that haste ordeyned blyssed Byrgytte to be called thy spouse for inspyracyon of many pryuytes. and for the synguler araye of vertewes: graunte we beseche. that we be made lyke to her in vertewes. in thys lyfe. and that we be borne wyth her from the lustes of the worlde vnto the syghte of heuenly thynges. *Qui viuis,* That lyuest and raynest god. with god the father in vnyte of the holy gooste wythoute ende. Amen.

¶ *Antiphona, Sponsa regis.*

Antiphon of St Bridget.

O. Byrgytte kinges spouse. techer of lawe. folowyng the ensamples of strengthe. thow bondest thy lyppe with a redde lace. whyle thow louedest the sonne of god bothe in spekyng and in scylence pray the kynge that he lede vs hys flocke vnto the ioye of heuen. ¶ Here saynt Byrgytte is called a techer of lawe. for the reuelacyons that she had of god. to the techyng of mankynde. She folowed the examples of strengthe. that ys to say of sayntes that were stronge in pacyence and in penaunce. By the redde lace ys vnderstonded the drede of god. for as a lace. or a strynge openeth & shutteth the mouthe of a bagge or of a purse. so sainte Birgytte opened her lyppes to speke, & closed them to sylence wyth *the* lase of the drede of god. neyther spekeynge ne kepeynge sylence. but as the drede of god taughte her. And thys lace was redde. that ys the coloure of fyre. for she drede not to offende god only for fere of payne. but for burnynge loue that she. had to *the* sonne of god.

Symbolical meaning of the red "lace," or purse string.

Benedicamus, Blysse we the maydens sonne. very god and lorde wyth the father and the holy goste. *Deo dicamus gratias,* Say we thankeynges to god. ¶ Thus ye beganne youre mattyns wyth prayer. & ye ende them with *thankynges. For lyke as at *the* be-

Benediction.

[* *Folio .lxxiij.*]

ginnyng of eny good dede we oughte to knowe oure selfe vnsuffycyente. & therfore pray for helpe: ryghte so at the ende yf ought be good. we oughte to offer yt vp vnto hym. *with* thankeynges for his parte. & meke our selfe for our parte. ¶ And take hede that ye say not. we blysse god. or we thanke god. but ye say. Blysse we & thanke we. sturryng your selfe to blysse hym. & to thanke hym. more & more. For ye can. ne may neuer blysse hym. ne thanke hym so moche. as worthy ys. And therfore ye ende in desyre to blyse hym & to thanke hym euer more and more.

Say not "we do bless," but "let us bless."

Ave maria, This antempne. & the collecte folowynge is sayde at the ende of euery howre. *that* ye shulde ende *with* oure lady. as ye began *with* her. The ordenaunce. & the comon vse of holy chirche in somme place is. to say a *Pater noster*, at *the* ende of eche howre. lyke as at the begynnynge. for lyke as we haue nede at the begynnynge to make vs redy to pray. *that* we may gette grace & deuocion: righte so haue we nede at *the* ende to pray & to haue ware kepynge of our selfe. that we lese not the grace & deuocion that we haue gotten. & founde in prayer. or in goddes seruyce. And this may be one cause. why at *the* ende of eche houre of your seruyce that is all of our lady. ye grete her *with* the salutacion of gabriel. & of Elysabeth. as ye dyd at *the* begynnynge. and say. *Aue maria*, Heyle mary full of grace. god ys *with* the. blyssed be thow amongest all women. and blyssed be the fruyte of thy wombe withoute ende.

Ave Maria used as an Antiphon at end of each service.

De consecru. 8 .*v. Ca. Id. semper Vide angelum in summa. Hora.* § .*xix.*

¶ Oratio.

Omnipotens, Almyghty endeles god. that hast vouched safe to be borne for vs of *the* moste chaste virgyn: we pray the make vs to serue the *with* chast body. & to plese the *with* meke harte. ¶ A fayre knyttynge to gyther. a chaste body. & a meke soulle. for a chaste

Last Collect at Mattins and Lauds, for chastity and meekness.

body may serue god. but yt can not plese god. without a meke harte. Ne very chastite can not be kepte in body and soulle wythout mekenesse. *Oramus et te*, And we pray the moste mercyfull vyrgyn mary. quene of the worlde & of aungels. that thow gette refresshyng to them whome the fyre of purgatory purgyth. to synners forgyuenesse. to rightewyse people. perseuerance in good. and defende vs frayle from presente pareyles. that is say from pareyles that contynewally falle vnto vs. *Per eundem*, By the same oure lorde Iesu cryste. Amen.

¶ At Pryme.

The day dawn hymn a prayer for the light of grace.

O Veneranda, In this hympne ye aske of *the* blyssed trynyte. by prayer of our lady: to haue lyghte of grace. wherby ye may se to flee yuel. & to doo good for pryme ys as moche to say as fyrste. for as mattyns longe to the nyghte. & Laudes to the morow tyde: so Pryme longeth to the fyrste houre of the day after sonne rysynge. And therfore as the sonne gyueth bodely lyghte that ye may se wyth your bodely eyne. what ys whyte. & what ys blacke & suche other. so ye aske in this hympne to haue gostly lyghte of the endeles sonne that is god. to see what is yuel. & what is good & therafter to be gouerned all the day. *O veneranda*, O worshypful trynite. O. one godhed of thre persones: lyghten vs. wyth trew lyghte for the vyrgyns prayer. *Quam*, whome thow ordeynedest with out begynnynge. to be mother of endeles lyghte: that we mote alwaye se to do good thynges. and to flee yuell thynges. *Maria mater, Gloria tibi domine.*

¶ Of the Psalmes at Pryme.

[* *Folio .lxxv.*]

Psalmo .xliiij.

The fyrste psalme that ye haue at this pryme is *Eructauit*, that speketh of the spousayle. that ys betwene oure lorde Iesu cryste. and holy chyrche. And for oure Lady ys chyefe persone of holy chyrche vnder

criste. and that persone in whome abode onely the faythe of holy chyrche in tyme of her sonnes passyon. therfore moche of the scrypture that is expounde by doctours of holy chyrche is redde of oure lady. And so is yt here of this psalme. & in many other places of youre seruyce. And on the same wyse ys yt of dyuerse scryptures that are expounde of her sonne Iesu cryste the endelesse wysdome of the father. whyche are redde in holy chyrche often tymes of oure lady. bothe for they may be expounde of her. and also for her sonnes worshyp ys hers. ¶ The seconde psalme ys. *Beati immaculati*, whiche ys all one psalme vnto *Ad dominum cum tribularer*, But for the lengthe therof. yt is parted in youre houres in many partyes. for after eche syxtene verse ye say *Gloria patri*, Saynte Ambrose sayeth. that this psalme ys a paradyce. full of fruyte. and a shoppe full of spyces of the holy gooste. ¶ Thys psalme in hebrew. ys so made. that the fyrste eyghte verses. begynne wyth the fyrste letter of hebrew. & the seconde eyghte. with the seconde letter & so fourthe to the ende. And therfore as there is xxii. letters in the Abce of hebrew, so is there xxii. tymes eyghte verses in this psalme. ¶ By the nombre of eyghte. ys vnderstonde the endelesse ioye. that all goddes chosen shall receyue at the laste resurreccyon at the day of dome. whiche shall be as yt were in the eyghte age of the worlde. And by the nombre of xxii. ys vnderstonde the x commaundementes and the xii counsaylles of the gospell. for ten. and twelfe make xxii. And therfore he that syngeth this psalme well. not onely in worde but more in lyuynge. kepynge the ten preceptes & the xii. counsayles shall come to the ioye of the laste resurreccion. ¶ This psalme *Quicumque vult*, enformeth vs fyrste in faythe of the godhed. and after in faythe of the manhode of cryste. wythout whyche faythe no man may be saued. for when

Our Lady made representative of the Church in these services.

Psal. .cxviij.

Psal. 119 is an alphabet psalm.

Mystical numbers.

The Athanasian Hymn sung daily at Prime (according to English use),

thys faythe was grotly ympugned of heretykes: an holy man that was called Atthanasius. Bishop of Alysaundre made thys psalme in strengthe of the ryghte faythe. agenst the heretykes. and to comforte and enformacion of them that were in trew byleue. And therfore holy chyrche hathe ordeyned that yt shulde be songe eche day openly at pryme bothe in token that faythe is the fyrste begynnyng of helthe. and also for people vse that tyme moste to come to chyrche. But ye syng yt only on the sondaye. for yt accordeth moste to youre seruyce that day. whyche ys moche of the blyssed trynyte.

but only on Sundays at Sion (as in Roman use).

¶ Antempne. *O speciose.*

¶ O fayrest in shape. before all the sonnes of men and women sonne of the clene and vnspotted vyrgyn: make vs to go contynewally in the bypathe of thy lawe. wythout spotte of synne. ¶ There ys a dyfference bytwypte an hyghe waye. and a bypathe. for the hyghe waye ys large and commune to all. and therby is vnderstonded the commaundementes of oure lorde that all must kepe that wyll be saued. By the bypathe is vnderstonde the counsayles that longe to relygyous. & to folke of perfeccyon.

Counsels of perfection a by-path, not a highway.

[* *Folio lxxvj.*]

*¶ The Chapyter.

Hec est virgo, This is an holy & a gloryouse vyrgyn for god and lorde of all thynges. hathe loued her. Responce. *Iesu christe*, Iesu cryst. sonne of god a lyue haue mercy on vs. Verse. *Qui natus*, That were borne of the vyrgyn Marye. Versycle. *Ora pro nobis*, Pray for vs holy mother of god. The answere. *Vt digni*, That we be made worthy the grace of chryste.

¶ Oryson. *Sancta maria.*

Holy mary mother of oure lorde Iesu cryst. benygne

god and perpetuall vyrgyn. quene of heuen, vouchesafe wyth all sayntes and chosen of god to pray for vs. to oure lorde god father allmyghty: that we mote deserue to be holpen and saued. and heled and socoured. and defended of hym. that lyueth and rayneth god in parfyt trynyte. wythoute ende Amen. *Benedicamus domino*, Blysse we oure lorde. *Deo gratias*, Thanke we god.

Collect asking the intercession of our Lady.

¶ At Tyerse Antempne.

Averte oculos, Turne awaye oure eyne mooste honeste mother. that they se not vanyte. and informe vs in the dyscyplyne. & lernynge of thy sonne. for hys handes mades vs.

¶ The Chapyter.

Ab initio, The chapiter is sayde in the persone of oure Ladye thus. *Ab initio*, Endelesly before all tymes I was made. and I shall neuer fayle. & in holy dwellynge I haue mynystred before hym. Thys ys thus to mene. Endelesly before all tymes. I was for knowen and ordeyned of god to be made. This forknowyng of god. is tolde more openly in the legende of this same daye before wryten. And I shall neuer fayle. neyther in soule by eny synne. ne in body by eny corrupcion. For our ladies holy body is not turned to corrupcion in erthe. but take vp & knytte to the soule in the glorye of heuen. And in holy dwellynge I haue mynystred or serued before hym. Was yt not an holy dwellynge. whan our lorde Iesu crist dwelled in his mothers wombe where she mynystred vnto hym the mater of his holy body: was yt not also a holy dwellynge. when our lorde iesu crist. & our lady his moder & Ioseph dwelled togyther in one howse. where oure lady serued her blyssed sonne iesu cryst of mete. & drynke. & clothe: Ful plesaunte was that seruice before him & before all the blyssed trynyte.

Eccles. xxiiij

Father & sonne & holy goste. yt is also a holy dwellynge where goddes seruaun*t*es dwelle togyther in on co*n*gregacio*n*. & in on charite. for there is our lorde ihe*s*u crist in the myddes amo*n*gest them as he hymselfe sayth in hys gospell. & there our lady mynystreth her helpe & grace ful besyly that they myghte serue her so*n*ne to his plesure. And therfore she sayth. And in holy dwellynge I haue mynystred byfore hym. Respo*n*ce. *Inclina*, Bowe thyn ere to vs. O. quene of heuens. Verse. *Ad quam*, To whome the lorde of lordes bowed hymselfe for vs. Versycle. *Esto nobis*, Be to vs a helper and forsake vs not. Answere. *Nec despicias*, Ne dyspyse vs not most hye lady.

Math .xviij.

¶ Of thys psalme *De profundis* with the Oryson folowynge.

A bier and open grave at Sion.

De profundis, Ye haue in the monastery a beer & a graue to be co*n*tynually in your syghte. The beer in mynde of dethe. & the graue. in mynde of the laste dome. when all bodyes shall aryse out of theyre graues. And in token therof the Abbesse castyth oute a lytel

[* *Folio .lxxvij.*]

erthe with tow fyngers. for then the soulle and body. that are vnderstonded by the tow fyngers and are sondered here by dethe. shall then be knytte a geyne togyther euerlastyngely. And so*m*me shall aryse to ioye. and so*m*me to payne. ¶ Thys arysynge was begonne in the resurreccyon of lorde Iesu cryst. and shall be ended in all other at *th*e ende of the worlde. And therof ys made mencyon bothe in thys psalme. *De profundis*, and in the oryson. *Domine sancte pater*, that foloweth. ¶ And therfore eche day after tyerce. ye go to thys graue. to brynge your dethe. and youre dome to mynde. or ye begynne to speke. or to be occupyed aboute eny other thynge. that ye shulde nothynge say ne do all the day after. but as ye dare dye anon therwyth. and appere before oure lordes

The sisters [and brothers] said the De profundis at the grave daily.

dome. And so ye pray the father of heuen that as he kepte the holy body of hys sonne Iesu cryste. clene in the graue. and arered yt vp. the thyrde day: so he vouchesafe to kepe youre bodyes clene in hys seruyce. and so to gouerne you eche day whyle ye lyue in this worlde. that at the laste dome your bodyes may aryse not amongest the reproued. but amongest hys chosen, and your soulles wyth the bodyes ioye with hym euerlastyngly. ¶ And in the ende of thys prayer ye saye. *In nomine patris, et filii, et spiritus sancti*, that ys. In the name of the father. and of the sonne. and of the holy goste. And thys ys sayd not onely for ende of the prayer: but more for begynnyng of your dedes. that all your wordes. and workes in the day folowynge. shulde haue theyr begynnynge. and be sayde and done. in the name & worshyp of the blyssed trynyte. ¶ For thoughe your contyneuall scylence be in manor ended when oure ladyes masse ys done: yet the place that ye ar in. that ys the quyer. causyth yt to be contynued til this tyme: that ye shulde begyn in goddes name. and so warely kepe you all the day after vnder hys drede. as ye be alwaye redy to go to youre graue. ¶ And for ye haue prayed to hym in feruente desyre bothe at mattyns. and at masse. and in all youre seruyce. and asked of hym suche grace. and mercy. as ye thynke you nede for youre selfe. and for other. therfore ye aske now that tho prayers be herde and spedde. & not letted by your synnes or eny others when ye say. *De profundis*, Lorde I haue cryed vnto *the* from depnesse. lorde here my voyce. ¶ All thys worlde ys as a depe pryson from heuen. but synne is an yuel depnesse namely to them that loue to abyde therin. for they cry not after helpe. But they that in beholdynge of theyr owne synnes. throwe downe themselfe into the depnesse of mekenesse. and in repentaunce and sorowful desyre aske mercy. they crye well to our lorde fro depnesses.

Silence might end after the De profundis.

Psal. .cxxix.

Mystical numbers.

¶ Thys psalme ys the syxte of the seuen psalmes. and the eleuenthe of the fyftene psalmes. Six is a nombre of perfeccyon. for god made all thynges on syx dayes. Eleuen ys a nombre of trespace. for yt goeth from ten. that ys the nombre of goddes lawe. and of hys commaundementes. therfore syx and eleuen come togyther vpon thys psalme. for there ys none so parfyt in erthe. but that he hathe in hym trespace & synne and nedeth to cry to god for mercy and helpe. *Fiant aures tue,* Thyne eres mote take hede vnto the voyce of my prayer. when ye say Lorde here my voyce & thyne eres mote here the voyce of my prayer. yt is al one sentence. but yt ys sayde twyes to shew the gretenesse of nede and the feruoure of your desyre. And for nothyng lettyth grace. and the spede of prayer. but synne: therfore ye allegge hym thre cawses to sturre hym to here you. not wythstandynge eny synne. The fyrste cause ys the comon fraylte. & feblenesse of man. that may not bere the rygoure of doume. that synne deserueth. and therfore ye say. *Si iniquitates* If thow wayte streyghtly oure synnes and wyckednesses to punysshe them in rigoure of dome: Lorde who shall bere yt or suffre yt: As who shulde say. there ys none a lyue. that may so escape payne. or gette blysse And therfore thy rigoure may not answere to that we deserue. but yt must be tempered by thy mercy. *Quia apud te,* for agenste the ys mercy and sacrifyce to apese the. And thys is the seconde thynge that ye allegge for to be herde. and spedde in youre prayers. not by youre merytes but by his mercy. & by meane of the passyon of oure lorde Iesu cryste. where he sacryfysed hys moste holy. and precyous bloude. that ys contynewally in the syghte of the father of heuen to apease hym agenste mankynde. Therfore ye say. for agenste the ys mercy and sacryfyce to apese the. ¶ Then ye allegge the thyrde cause and saye, *Et*

Translation of De profundis and comment.

[* *Folio lxxviij.*]

propter legem tuam, And for thy lawe lorde I haue suffred and abyden the. As yf ye sayde. I haue kepte thy lawe & therfore I abyde thy rewarde. For yf we kepe and do that he byddeth. we may be sewer to haue that he promyseth. what byddeth he? Forgyue And what promyseth he? And youre synne shall be forgyuen you. Then yf we forgyue other? we may sewerly aske forgyuenesse and mercy of oure synnes. And yf we gyue helpe & do well to other for hym? we may sewerly aske helpe. and grace. and endeles blysse of hym. for he sayeth. Gyue and it shall be gyuen vnto you. And if we forbere and suffer other? he wyl spare vs. Not for oure deseruynge? but for hys beheste. And therfore ye saye *Sustinuit*, My soulle hathe suffered in hys worde. and my sowlle hathe hoped in the Lorde. That lyke as my sowlle suffereth pacyently wronges and contraryous thinges in obedyence of his worde. So I hope to be rewarded after the trouthe of hys worde. But howe longe shulde ye thus suffer. and abyde in hope. *A custodia matutina*, from the kepynge of the morowe tyde vnto nyghte? Israel mote hope in the lorde. ¶ The morowe tyde kepeynge ys oure yonge age. when we are come to yeres of dyscrecion. that we can knowe good and yuel. and kepe vs from the yuel and do good. For tylle that tyme. a chyldes lyfe ys. as yt were in nyghte of vnknowynge but then begynneth the morowe tyde kepeynge. The nyghte folowynge ys oure dethe. And in all this tyme from the morowe tyde of yonge age vnto the nyghte of dethe. Israel that ys to say eche good crysten man. oughte wylfully to suffer penaunce. and laboure and trybulacion: in hope to be then rewarded. As a labourer trauayleth all the day in hope to haue hys hyre at euen. For the day of hys lyfe. is ordeyned to labour. and to suffer. for them that seke to haue the rewarde of endelesse reste. and ioye in the lyfe folowe-

Translation of De profundis and comment.

Translation of De profundis and comment.

ynge. ¶ Also by thys morowe tyde kepynge: ys vnderstode the resurreccyon of oure lorde Iesu cryste. for he arose in the morowe tyde. when the knyghtes kepte hys sepulcre. By the nyghte ys vnderstonded [* Folio .lxxix.] the day of doume. when all shall aryse. and hys cho'sen shall be taken to endelesse blysse. in body and sowle. lyke as he ys now gloryfyed in heuen and in sowlle & body. Hys resurreccyon is paste oures is to come. But as veryly as he ys arysen. so veryly shall we aryse. And therfore glad shulde euery crysten soulle be to suffer. and to laboure hys body here in penaunce. and trybulacyon. in hope to brynge yt to the glory of that resurreccyon. for we haue synned. and be not suffycient to make full amendes. ne to deserue to haue that ioye yet yf we haue a good wylle. and suffer and do that we may. we oughte sewrely to hope, *Quia apud dominum.* for ageynste the Lorde ys mercy and plentyous redempcyon. So that for all that lacketh in vs. that raunsome ys suffycyente to paye for vs. onely that we dresse vs. to be parteners therof. *Et ipse,* For he shall agenby Israel from all hys wyckednesses and from hys synnes. And therfore ye thanke the blyssed trynyte wyth *Gloria patri.*

¶ The Oryson.

Domine sancte pater, Lorde holy father that keptest the body whyche thow toke to thy sonne of the vyrgyn mary vnhurte in the graue. and arreredyst yt vp vncorrupte: we beseche the. kepe our bodyes clene. and vndefowled in thy holy seruice. and dresse so our way in thys tyme. that when the greate and ferefulle day of doume cometh. they may be arered amongest thy sayntes. and our soulles mote ioye endelesly with the. and deserue to be felowed to thy chosen. In the name of the father and of the sonne and of the holy goste. Amen.

¶ At sexte. Antempne.

Omnia mandata, Hyest god all thy comaundementes. ar trouthe. therfore by thy gyfte thy worde mote be a launterne to oure fete. for the gloryous prayers of thy moste worthy mother.

¶ The Chapyter.

Egredietur, A rodde shall sprynge out of the rowte Iesse. and out of the rowte therof shall sprynge vp a flowre. and thervpon shall reste the spyryte of the lorde. The spyryte of wysdome and of vnderstondynge. the spyryte of counsayle and of strengthe. the spyryte of knowynge and of pytye. and the spyryte of drede of the lorde shall fulfyl hym. ¶ Iesse was the father of kynge Dauyd. of whose lynage came oure lady. and therfore she is called the rodde that came oute of that rowte Iesse. And oute of her spronge a flower that is oure lorde Iesu cryste. upon whome rested in most excellence the seuen gyftes of the holy goste that ar named and nombred here. *Esaie .xj.*

Our Lady called the rod of Jesse because springing from his root.

¶ A nother chapyter.

Et sic in syon, And so I am sewrely sette and stabled in Syon. and I haue rested also in the halowed Cytye and in Ierusalem ys my power. ¶ These wordes ar redde bothe of oure lorde Iesu cryste, and also of oure lady. for by her; we haue hym. Here ys named three places Syon. Cytye. and Ierusalem. By Syon that ys as moche to say as beholdynge. ys vnderstonde sowles. that are gyuen to contemplacyon. where in oure lorde Iesu chryste ys sewrely stabled. for they are not trowbled aboute many thynges as other are. ¶ By the halowed Cytye. ys vnderstonded sowlles gyuen to [*] actyfe lyfe wherin oure lorde Iesu restyth by charyte that they haue to theyre euen crysten. For cyte ys as moche to say as one hed of Cytezyns, and yt is sayde *Ecclesi .xxiiij.*

"Sion" is symbolical of the contemplative life.

[* *Folio .lxxx.*] "City," of the active life:

halowed by the purenesse of entente that they offer to god in all theyr workes, ¶ By Ierusalem is vnderstonde prelates. & gouernoures that haue power & cure vpon bothe contemplatyf and actyfe lyfe. & therfore theyr lyfe is called meddelyd lyfe. as a meane betwene actyfe & contemplatyf hauynge parte withe bothe. For they oughte to se that bothe. be kepte in peace. accordynge to theyr callynge. and therfore they ar vnderstonde by Ierusalem that is as moche to say as *the* syghte of peace. for they oughte to haue sighte of wysdome. & of dyscrecion to canne kepe peace. on all partyes. And to that ende he hathe parted *with* them of his owne power. And therfore he saythe. And in Ierusalem ys my power. Responce *In eternum*, The worde of the hyest father abydeth without ende. Verse. *Quod* whiche hathe dwelled in the halle of the maydens wombe. ¶ Here vnderstondeth by the worde. the endelesse worde of the father that is oure lorde Iesu cryste. Versycle. *Da nobis*, Lady gyue vs chastyte of body and of sowlle. *Ne inquam*, That we neuer offende the sonne of thy chastyte.

"Jerusalem," of Ecclesiastical rulers, whose life is of both kinds.

Ecclesiastical rulers should be able to promote peace among all.

¶ At None Antempne.

Reconcilia, Reconcyle vs vyrgyn mother. to thy most rightewys sonne. that we erre not as shepe. that hathe peryshed for hys mercyes ar many.

¶ The Chapyter.

Isaie .xlv. *Rorate*, Dew heuens from aboue and cloudes mote rayne the ryghtwys. erth mote be opened. and bery on the sauyour. and rightwysnes myghte aryse to gether with hym. I lorde made hym. ¶ By heuens. ar vnderstonde aungels that dewed from aboue when gabryel cam downe wyth salutacyon to oure lady. By clowdes ar vnderstonde prophetes. that rayned *with* besy prophesy of the comynge of our lorde Iesu cryste. By the erthe ys vnderstonde our lady that was opened

by consente to gabryels gretynge. and so bare our sauyoure Iesu cryst. with whome spronge ryghtwysnes. that is to say grace that maketh a man ryghteful. By the lorde is vnderstonde the father of heuen. that made oure lorde Iesu after hys manhode. Rede nowe ageyne the chapiter and ye shall fynde yt playne & easy to understonde.

Read with the above explanation and you will find it easy.

¶ Another Chapyter.

Et radicaui, And I haue fastned my routes in a people worshyped / & the herytage of that people is in the contrees of my god. and my abydyng is in the fulnes of sayntes. ¶ Crysten people ys worshyped aboue all people in knowlege of ryghte byleue. & in the sacramentes of holy chyrche. And therfore in them our lady is roted by spiritual helpe & fauoure namely in suche as seke theyr chefe herytage in heuen. and not in erthe. Also our lady abydeth in fulnesse of saintes. for there was neuer saynte in erthe. ne aungel in heuen. that was or ys. so full of vertues & graces. but that our lady had. & hathe them all in more fulnesse. and perfeccyon then they. And therfore sayth saynt Bernarde. Verely he sayth her abydynge is in fulnesse of sayntes. for she fayled not the faythe of patriarkes. ne the spyryte of prophetes. ne the zele of the apostels. ne the stablenesse of martyrs. ne the sobernesse of confessoures. ne the chastyte of vyrgyns. ne the plenteousnesse of wedded. ne the cle*n*esse of aungels. Responce. *Pax multa.* There is as moche pease to them. that loueth the law of the maydens sonne. Verse. *Et non*, And there is no hurte of occasyon to them. but euerlastynge worshyp. Versycle. *Errauimus*, We have erred as shepe that peryshed. *Reduxit*, The good shepeherde that the vyrgyn bare. hathe broughte vs ageyne.

Ecclesi .xxiiij.

The honour given to Christians by God.

All the virtues of sainthood gathered in our Lady.

[* *Folio lxxxj.*]

¶ Of Euensonge and of Indulgete.

The three Day Offices.

There ar certayne houres of dyuyne seruyce that longeth to the day. as Pryme. Tyerce. Sexte & None. And certayne other that longe to the nighte. as

The three Night Offices.

Euensonge. Complyn. and Mattyns. And for euensonge is the fyrst howre that longeth to the nighte. therfore yt is called the songe of euen. that is the begynnynge of the nighte. & yt hathe hys name in

Natural instability, impatience, and frailty,

latin of the euen sterre that apperyth at euen. ¶ Now yt is so that man ys so frayle & vnstable in hymselfe. that. that thynge that plesyth one tyme. yt dysplesyth hym a nother tyme. & that he wyll now. he wyll yt not sone after. And that the reason desyreth. the sensualyte ageyne sayth. And that the soule wolde haue. the flesshe contraryeth. And sythe one man ys thus contraryous. & dyuerse in hymselfe. no meruayle thoughe many men gatheryd togyther be often tymes

help to excite small dissensions,

dyuerse & contrary in felynges. and in condycions. wherof riseth amongest them somtyme troubles. & grudgeynges in harte. or in worde. or in chere. or in dede. ¶ But though yt be not in oure power to ascape alwayes. but that we somtyme take occasion of other. wherby we ar meued ageynste them. & somtyme we do thynges that other take occasyon of. & are meued ageynste vs: yet yf is in our power by grace not to consente wylfully to suche sturrynges of ire. & of vnpacyence. namely & we be besy. and hasty to put

but we should be quick and ready to forgive and to ask forgiveness.

remedy there ageynst. that is. to be redy to forgyue eny thinge that ys done ageynste vs. & sone to aske forgyuenes. where we fele that eny ys hurte by vs. And

Capitulo .xj.

therfore saynte Austyne byddeth in hys rewle. that other we shulde haue no stryues. or else we shulde sone ende them. That is to meane. that thoughe we be moued by fraylete in harte to eny vnpacyence we shulde notte geue suche stede therto for to breke oute *with* wordes of stryfe. And yf we be so ouersene to

breke oute into stryffe. then we must haste vs. to make an ende therof by redy forgyfyng. & askynge of forgyfnesse for the lenger that suche forgyfynge. and askynge of forgyfnesse is taryed: the lenger endureth in the harte the sturryng of Ire. And the lenger that they endure. the more they encrese. tyl the fowleys ouercome and then grace withdrawyth. and the fende enteryth. And therfore sayeth saynte Paule. *Sol non occidat super iracundiam vestram et nolite locum dare diabolo.* That ys to saye. Suffer not wrathe to abyde in you tylle the sonne goynge downe. and wylleth not geue place to the fende. For he that kepyth wrathe in harte: ys occupyed wyth yuell and bytter thoughtes. whereby the fende catchyth holde. to brynge hym to worse. ¶ Therfore saynte Benet ordeyned in hys rewle that eche day in the ende of mattyns at begynnynge of the daye. and in the laste ende of Euensonge at the begynnynge of nyghte: the Pryoure in the *name of all. shulde saye a lowde the *Pater noster*, that all myghte here yt. so that by the saynge of that petycyon where he sayeth. *Et dimitte nobis*, That ys. And forgyue vs oure trespaces as we forgyue them that trespace to vs. all shulde be sturred. and drawen to forgyue eche other. ¶ For these same causes hath our lorde ordeyned in his holy rewle that ye shulde euery day before the begynnyng of euensonge. eche of you forgyue & aske forgyuenes of other. saynge a lowde with harte and tongue. *Indulgete nobis*, Forgyue vs. for god. and for hys moste mercyfull mother Mary: yf we haue offended you. *with* worde. or dede. sygne. or token. for yf eny trespace be in you agenste vs: wyth moste full wylle and harte we forgyue yt. ¶ And before thys ye say an *Aue maria*, to oure lady that therby ye shulde be the more stronge to breke downe all contrarious sturrynges. that ye may forgyue veryly of harte lyke as ye say with the mouthe.

Such strifes should not be allowed to last.

Ephesi .iiij.

Capitule .xiij.

The Benedictine custom of daily forgiveness of each other.

[* *Folio lxxxij.*]

Capitule .iiij.

The Augustinian Indulgete ordained for the same object,

and said at Evensong to prevent anger from opening the door to other sins.

¶ And thys ye saye before euensonge rather then before eny other of youre howres. by cause that euensonge is the begynnynge of the nyghte as I said before. And therfore that the sonne shulde not go downe vpon youre wrathe. for pareyles that I haue rehersed before: ye forgyue and aske forgyuenes at this tyme of all occasyons. and trespaces that hathe hapned in all the day before. that ye may in clene and pesyble conscience pray god *with* your euensonge. For his holy seruyce oughte to be sayde wyth clene and restefulle hartes.

No one should omit this custom of daily mutual forgiveness,

¶ If eny were so ouercome wyth temptacyon of Ire. whyche god forfende. that she wolde not saye thys *Indulgete* by cause she wolde not forgyue: then she were gretly to blame. and yet she were neuer *the* more excused. For yt is sayd in the name of all. and therfore it byndethe all whether they saye yt. or saye yt not. and whether they be there. or thense. And therfore they that are absente. and saye theyre euensonge alone. oughte neuer the lesse to say yt. For thoughe there be none presente to speke to. yet they speke to all. and in the name of al. And in vnyte of all the congregacyon. the forgyuenesse is asked and offered. And this ye may wytte by that. that eche person sayeth. we forgyue. for an eche one spake onely in her owne name. she shulde saye I forgyue. & forgyue me. And also yf yt were not sayd in vnyte of all. they that stande on the tone syde. shulde not forgyue eche other. for they speke all to gyther ouer to the tother syde. & not to themselfe. as yt shulde seme. But for eche one sayeth yt in the name of all. & in vnyte of all: therfore yt byndeth all to forgyue. & pardoneth all theyr trespace. And therfore wretched were that persone that for eny waywardenes of harte wolde be vnreconcyled. and dysceuered from that holy vnyte at that tyme. ¶ Thys ys that dayely sacryfyce that ye offer euery daye to God at euensonge tyme. fygured by

which is said in the name of all.

the contynewall sacrifyce that god bad by moyses shulde be offered dayly to hym at euensonge tyme. before the sone goynge downe. And then he sayd he wolde dwelle amongest them. and be theyr lorde god. & they shulde well know that he were theyr lorde god. ¶ Therfore seure may ye be that ye shall haue of our lorde god all that ye wylle aske of hym to youre helthe. yf ye gette hym to dwelle thus amongest you by dayly offerynge of thys sacryfyce. of charyte & of vnyte. ¶ But nowe perauenture ye myghte aske whether thys askynge of forgyuenesse by thys *Indulgete*, be suffycient for eny trespace or offence that eny dothe ageynste a nother without eny specyal askeynge. ¶ To thys I answere that the persone agenste whome the trespace or offence is done: oughte not after *Indulgete*, is saide in the quier. whether she be there or no. to bere wylfully eny heuines in harte. or to make. or to shew eny heuynes in worde. or dede. agenste that persone *that* hathe offended her. as far as the offence longeth to her owne selfe or to her owne cause. though *the* other aske her neuer other forgyuenesse before ne after. But the trespaces *that* are done agenste god. & agenst the relygyon. oughte to be correcte after the rewles of relygyon. when tyme ys. netheles for *Indulgete*, But be ware. that none kepe wrathe. ne make quarell to other for her owne cause. vnder coloure of relygyon or of zele of the obseruaunces therof. For all personal causes as far as they hurte not the relygyon. ar to be forgyuen. by *Indulgete*, as ys before sayde. And thys ye may se by the wordes. when ye say. If eny trespace be in you ageynste vs. wyth moste full wyll we forgyue yt. And therfore if eny forgyue not in all the wyll of her harte when these wordes ar sayd: she maketh a gabbynge. thoughe she say not the wordes herselfe. ne here them sayd. For they ar sayde in the quier in the name of all. and

Exodi .xxix.

[* *Folio .lxxxiij.*]

How far the general "Indulgete" suffices for special trespasses against others.

bynde all as I sayde before. ¶ But the parsone that hathe wyttyngly offended a nother: oughte to do that ys in her to be reconcyled and to aske forgyuenesse of her that she knoweth she hathe offended: before or *Indulgete* begynne. And yf she wyl not then thoughe the other forgyue yt at *Indulgete*, and oughte no more to speke therof: yet she muste aske forgyuenesse afterwarde and *the* souerayne and serches that haue cure of the relygyon. oughte to se that she be sadly correcte. not onely for the trespace *that* she dyd agenste her syster. but moche more for her obstynasy and inobedyence agenste the intente of the rewle that she wolde not seke to be reconcyled. For in that she breketh the vnyte of the congregacyon. & myghte cause oure lorde to wythdrawe hys gracious presence from all. for he loueth to dwelle in vnyte of restfull soulles. And also she geueth a way to the enmy to take power ouer her selfe. in that. that she dysceuereth her selfe from vnyte of the holy congregacyon as a shepe that wandereth alone from vnyte of the flocke. ys sone taken and deuoured of the wolfe. And *the* same ys to be sayde of her that wyll not forgyue. namely at that tyme. of *Indulgete*. ¶ And therfore eche one oughte to be full ware *that* they kepe ne bere no grudgeynge. ne wrate in harte for though eny man can hyde yt for a tyme from outwarde shewynge: god knoweth yt well ynoughe. & wythdrawyth hys grace. and the fende catchyth holde in that sowle. ¶ Now in happes somme myghte thynke. what shall I do. I wolde fayne forgyue. but I cannot. Loke yt be as ye saye wythout feynynge. that ye wolde forgyue veryly. and of harte: and then ye forgyue. thoughe ye fele neuer so many contrary sturynges. so ye folowe not *the* sturynges in worde ne in dede. but are veryly dyspleased with them. & lothe them. and compelle youre selfe to do the contrary of suche frowarde sturynges.

Let all forgive whether forgiveness asked or not.

But let those who will not ask forgiveness be punished.

Nursing up grudges drives away grace.

then they hurte not *the* sowle. for we haue oure wylle free. but not oure felynges. And therfore we may wylle and not wylle what vs lyste. but we may not [* *Folio lxxxviij.*] fele. ne vnfele what vs lyste. And therfore oure mercyfull lorde takyth vs not after oure felynges but after oure wyllea. ¶ Netheles though a persone felte many bytter sturrynges of ire and of vnpacyence. yf he had a very dysplesaunce therwith. and arose ageynste them wyth a myghty. and a feruente wylle. and prayed oure lorde. and hys holy mother of helpe. and so wente to chyrche. and sayde. *Aue maria*, and *Indulgete*, wyth the couente. in hope to gette grace. & to ouercome hymselfe: I trowe that by prayer of oure lady. and for obedyence of the rewle. and by knyttynge of hymselfe to vnyte of the congregacyon: he shulde fele the fersenesse of hys sturrynges sone abated. ¶ Thus therfore reconcyled to gither ye begynne youre euensonge where ye saye fyue psalmes to haue forgyuenesse of all that ye haue offended god in your fyue wyttes. And by meryte of our lordes fyue woundes. whyche he had in hys holy body. bothe at euensonge tyme of the day. when he was losed and taken downe frome the crosse. & at euensonge tyme of the worlde. For in the begynnynge of the laste age of the worlde. he suffered hys holy passyon.

Every one can forgive if they try mightily to do so and also pray for grace.

After mutual reconciliation begin Evensong.

¶ Antempne. *Beati metuentes.*

Blessed ar they that drede the lorde. and kepe the commaundementes of the vyrgyns sonne. that sytteth on the fathers ryghte syde. for to them he shall say. Come ye blyssed of my father. receyue the kyngdome that ys prepared to you from the begynnynge of the worlde.

¶ The Chapyter.

Beata es maria, Blyssed art thow marye. that haste borne the lorde, maker of the worlde. thou haste broughte

fourthe hym that made the. and endelesly thow abyddest vyrgyn.

¶ The Hympne.

As many psalms so many verses to the hymn.

Lux deus indeficiens, In thys hympne ar fyue verses answering to the nombre of the fyue psalmes. and so are there in youre hympnes at euensong of four storyes. But in the tother thre storyes. where ar mo or fewer verses in the hympnes at euensonge: thoo hympnes ar taken of other seruice of the chyrche. and not specyally made for your euensonges. as the tother foure ar. ¶ What hympnes. & psalmes & antempnes betoken. I haue wryten before at mattyns. ¶ In the tow firste verses of thys hympne. ye pray to oure lorde Iesu cryste for gostly lyghte. that in the wythdrawyng of bodely lyghte by goynge downe of the maternall[1] sone: he lyghten our sowlles with the lyghte of grace. And for when the sonne ys gone the sterres appere to mynysshe the darkenes of the nyghte: therfore in the thyrde verse ye calle oure lady a sterre that broughte fourthe the sonne that is our lorde Iesu cryste. prayng her to dryue from you the darkenesse of synne. In the fourthe verse ye pray her to kepe youre hartes. & wylles to god: whyle your bodyes ar a slepe. And in the fyfte verse ye praye her to correcte youre thoughtes. wordes. and dedes. And therfore yt were well done. that eche nyghte ye proclaymed youre selfe preuyly before her of all defaultes that ye had done or thoughte. or sayde all the daye before. that she myghte helpe you to be corrected. and clensed therof. And by the mater of all thys hympne. ye may se that the euensonge longeth to the begynnynge of the nyghte as I sayde before. *Lux deus*, God that art lyghte neuer feylyng. lyghten thow mercyfully the howse of oure hartes. whyle the beame of the sonne goeth a waye. *Qui virginem*, Thow that shonest aboue heuens dwellynge in the vyrgyn: nowe dwellynge in heuen. lyghten vs

[1 natu. all. MS.]

[* Folio .lxxxv.]

that are lowe bynethe. *O stella*, O starre that broughtest fourthe the sonne. chase awaye the darkenesses of dethe. whiche the envyous ennemye is wonte to brynge in to wandrynge sowlles. *Vt sopitis*, That whyle the bodyes are a sleape the hartes mote cleue vnto god. and the wylle mote alway abyde redy to the wylle of oure lorde. *Correctrix*, Be thow correcter of thoughtes. of wordes. and dedes. that by thy helpe. all mote be pleasynge to thy sonne. *Maria mater*, *Gloria tibi*, *verse*. *Pax multa*.

¶ Of the Psalme Magnificat.

Magnificat, Thys ys oure ladyes songe, and yt ys sayde euery daye at euensonge rather then at other houres. for dyuerse causes. ¶ One for in the euensonge tyme of the worlde. our lady by her synguler assente. broughte in helthe to mankynde. ¶ A nother cause ys that we shulde dayely haue in mynde the incarnacion of our lorde Iesu cryste. which was wroughte in the euentyde of the worlde. for ioye of whiche thys songe was made. ¶ The thyrde cause ys for oure lady is lykened to the euen starre. that begynneth to appere in the euentyde. ¶ The forthe cause ys. that the myndes that haue bene laboured & weryed in the day wyth many thoughtes and besynesses. shuld then be comforted wyth the songe of ioye of oure lady. and be holpen by her prayers. ageynste temptacyons of the nyghte. ¶ The gospell sheweth that after oure Lady had conceyued oure lorde Iesu cryste in the Cytye of nazareth: a none she wente to Ierusalem to her cosyn Elyzabeth. the mother of saynte Iohñ Baptyste. And at her comynge thyder saynte Iohñ ioyed in hys mothers wombe. & hys mother was fylled with the spyryte of prophesy. and blyssed oure lady and sayde. Blyssed be thow amongest all women. and blyssed be the fruyte of thy wombe. Then oure lady as she tellyth

Luce primo.

Reasons why Magnificat sung at Evensong.

Luce primo.

Libro .sexto Capitulo .lix.

to saynte Birgytte. was sturred in her harte wyth vnspecable & vnknowen gladnesse. so moche that her sowle mighte skante holde yt selfe for ioye. but her holy tongue brake oute with wordes in praysynge of god wythoute studye. or thynkeynge before and sayde. *Magnificat anima mea dominum*, My sowle prayseth the lorde. *Et exultauit*, And my spyryte hathe ioyed in god my sauyoure. ¶ Here we may lerne of oure lady to forsake all veyne ioye. For after the aungell had bene with her from heuen. after she had conceyued the sonne of god and after Elyzabeth had blyssed her and praysed her as most worthy mother of god. in al thys she was meued to no vanyte. ne to no presumpcion in her selfe. but to more mekenesse. and to praysynge and ioyeng in god. And that not faynedly only with tongue. but of all the inwardenesse of sowle. And therfore she sayeth. not my mouthe, but my sowle prayseth. and my sowle ioyeth. And that not in her selfe but in god. that ys maker of all thynges. & now ys become man. and so sauyoure of mankynde. And that in oure lady. and therfore he ys specyally and syngulerly hers. and none others in that wyse. For by her. helthe and saluacion ys come to man. Ther'fore she sayeth. My spyryte that ys my sowlle. hathe ioyed in god my sauyoure. Here sayeth saynt Bede. that his spyryte ioyeth in god hys sauyoure: that delyteth in nothynge that ys in erthe. ne ys plesyd with no plente of goodes. or of worshyppes. ne ys broken wyth grudgeynge or vnpacyence in eny trybulacyon or dysease: but onely he delyteth. and ioyeth in mynde of hys maker. of whome he hopeth to haue endelesse helthe. *Quia respexit*, For he hathe beholde the mekenesse of hys hande mayden. Here oure lady tellyth why she praysed why she ioyed in god. why god was become so singulerly hers. for he beheld her mekenesse. wherby ye may se that mekenesse was the cause. why god chase

The Blessed Virgin's humility in all her exaltation.

[* *Folio .lxxxvj.*]

Spiritual application of Magnificat by "Saint" Bede.

her to be hys mother. And therfore sayeth saynte Ierome. what ys more noble and worthy. then to be the mother of god? what ys more bryghte & worshypfulle. then she. whome the bryghtenesse of the fathers glory chase to hymselfe? what ys more chaste? then she that bare in her body. the body of cryste? And yet she sayeth that god behelde onely her mekenesse. that ys the keper of all vertewes. And what fel therof? *Ecce enim ex hoc beatam me dicent omnes generationes*, Lo for that, from hense furthe. all generacyons shall call me blyssed. ¶ All generacions of heuen. and of erthe. of crysten. and of hethen. of iewes and of sarazyns. of men. and of women. of poure. and of ryche. of men. and of aungels. of ryght wyse and of synners. of wedded. and of syngle. of soueraynes. and of subiectes. all shal say me blyssed. all shal prayse the blyssednesse that god my sauyoure hathe wroughte wyth me. and hathe gyuen to them by me. For of euery nacyon and people. some are turned to the faythe of cryste? that prayse. and worshyppe hys holy mother. *Quia fecit*, For he that ys myghty hathe done greate thynges to me. and hys name ys holy. What be these greate thynges. that he made her. that he kepte her clene from all synne. That he halowed her. and endowed her wyth gyftes of the holy goste. that he toke his body of her. That she a creature broughte furthe her maker. she hys seruaunte bare her lorde. that she a vyrgyn. ys mother of god. That by her he boughte mankynde. and broughte hys chosen to endelesse lyfe. These greate thynges dyd he that hys myghty. to rewarde. aboue all that eny man maye deserue. And for he ys myghty. he hathe done myghty and greate thynges. And hys name ys holy. For he ys more good and holy. then may be thoughte or spoken. And for hys holy name. not for mannes meryte. He hathe done greate thynges. to the helthe of man. *Et miseri-*

Translation of Magnificat and comment continued.

Translation of Magnificat and comment continued.

cordia eius, And hys mercy ys from kynred. in to kynredes. to them that drede hym. Thys ys that mercy that he hathe wroughte by oure lady. and by hys incarnacyon. and passyon to mankynde. The mercy of saluacion that Dauid asked after when he sayde. *Psalmo* .84. *Ostende nobis domine misericordiam tuam.* Lorde shew vs thy mercy. As yf he sayde. thow haste shewed vs thy power in makynge of all thynges of noughte. Thow haste shewed vs thy wysdome in meruaylous gouernynge of all thynges. Thow hast shewed vs thy ryghtwysnes in punysshynge of synne. [* *Folio.lxxxvij.*] bothe in aungel and in *men. And therfore shew vs now thy mercy by incarnacyon of thy sonne. to the saluacyon of manne. Thys mercy bryngeth oure lady furthe and sayeth. hys mercy ys from kynred in to kynredes. From one kynred. in to all kynreddes. from the kynred of iewes. in to all kynreddes of the worlde. For amongeste the iewes thys mercy was wroughte. and afterwarde spred abrode vnto all people. But all take not profyte and saluacyon by thys mercy. for thoughe yt be more suffycyent then all men nedeth. yet yt auayleth not but to them. that dyspose them therto. And what ys that dysposycion? The drede of god. For wythoute that drede. none maye be saued. Not the drede of payne. But the drede of god. as oure lady sayeth. *timentibus eum*, hys mercy ys to them that drede hym. *Fecit potenciam in brachio suo*, He hathe done powre in his arme. That ys to saye. in hys sonne. For as the arme cometh of the body. and the hande of bothe arme and body: so the sonne hathe hys beyng of the father. and the holy gooste bothe of the father. and of the sonne. In thys arme that ys hys sonne. he hathe done power. for by hym he made all thynges. and by hym he saued mankynde. and by hym he hathe throwen downe the power of fendes. And therfore sayeth oure lady. *Dispersit superbos mente cordis sui*,

He hathe dysparsed the prowde in the wylle of thy harte. ¶ These prowde are fendes. and iewes. and all prowde people. For as an hooste that ys dysparsed ys not myghty to fyghte. ryghte so the prowde fendes are dysparsed by the passyon of oure lorde Iesu cryste. and not myghty to warre agenste man. as they were before. ¶ The prowde iewes also. that wolde not meke them to the faythe of Iesu cryste. ar dysparsed abrode in the worlde. so moche. that they haue nether londe. ne contre. ne Cyte. ne towne of theyre owne to dwelle in. in all the erthe. But somme. dwelle in one londe. somme in a nother. And somme in one Cytye. and somme in a nother vnder trybute. and thraldome of chrysten people. Thus are these fendes. and iewes dysparsed by oure lorde in the wylle of hys harte. that ys to say in the ryghtefulle iudgemente. of hys preuy domes. ¶ All prowde people also are dysparsed in the mynde of theyre owne hartes. for as meke people lyue in vnyte and reste. ryghte so prowde people. are bothe scattered in theyre owne hartes by many vanytyes. and vnlefull desyres. and also they are deuyded agenste other by trouble and enuye. and debate. *Deposuit potentes de sede*, He hathe putte downe the myghty frome the seate. and he hathe lyfte vp the meke. ¶ These myghty are they that haue great power temporall. or spyrytuall: and mysse vse yt agenste the wylle of god. and ageynste theyre euen chrysten. and ageynste theyre owne sowlles helthe. And these myghty god throwyth downe from the seate of grace. For by grace. god shulde haue hys seate in theyre hartes. And frome the seate of dygnyte. and of power. whyche they mysse vse. And from the sete of connynge. & of wysdome. for they ar blynded in theyre owne malyce & at laste from the sete of dome. where the wylfull powre shall sytte and *deme wyth cryste. them that shall be demed in the ende of the worlde.

Translation of Magnificat and comment continued.

Math. xix.

[* *Folio lxxxvij.*]

Translation of Magnificat and comment continued.

From that seate shall suche myghty be throwen downe. and to that sete shall the meke be lyfted vp. For he hathe lyfte vp the meke here in grace. and after to blysse euerlastynge. These wordes oure lady spake as prophesy of thynge that was to come. and yet she sayeth as yf yt were paste for syckernesse of the fulfyllynge. For yt was as sycker to be fulfylled in tyme then to come as yf yt had bene then past. And for that cause prophetes vsed ofte suche maner of spekynge. *Esurientes impleuit bonis*, He hathe fylled the hongry wyth goodes: and the ryche he hathe lefte voyde. ¶ Bodely hongre is an appetyte of meate. so gostely honger is a desyre of grace and of vertues. He that is hongry. hathe nede of meate. so he that is hongry gostly. thynketh that he hathe noughte. that good ys. namely not of hymselfe. ne by hys owne merytes. And for he feleth hymselfe nedy of all goodes: therfore he seketh and desyreth. and laboureth faste to gette them. and suche hongry: god fylleth wyth goodes spirituall in grace. and endelesse in blysse. ¶ But the ryche ar they that presume of themselfe. & wene to be better then they are and to haue more then they haue. or to konne more then they canne. And that they haue. or canne. or may. they counte yt to theyre owne merytes and worthynesse. as though yt came all of themselfe. These ryche god leuyth voyde from grace and from glory. For they that ar here wylfully poure from worldely welthes and comfortes. and honger and desyre goddes grace. and heuenly comfortes: theyre desyre shall be fulfylled. But they that haue here rychesse of worldely prosperyte and take theyre ioye and comforte therin. and seke after none other: they shall be lefte voyde. from all goodes temporall. and euerlastynge *Suscepit israel*, He hathe taken israel his chylde. he hathe mynde of hys mercy. ¶ Israel was one of the patriarkes. that was called also Iacob. of whose lynage

oure lady came. And therfore oure lady sayeth. *that* god hathe taken israel *that* ys to say a body of mankynde. of *the* lynage of Israel. whyche israel ys called goddes chylde. for he was meke and obedyente to god. as a chylde to the father. And in thys dede god hathe mynde on hys mercy. by whiche he promysed to the patriarkes and prophetes that he wolde become man. And therfore sayeth oure lady further. *Sicut locutus est*, As he hathe sayde to oure fathers, that ys. to patriarkes. and prophetes. from the begynnynge of the worlde. and specyally. to Abraham. and to hys sede. that ys. to the people. that come of Abraham by bodely generacyon. of whome oure lady came. and of her oure lorde Iesu cryste. not onely to the helpe of that people. but of all that trewly folowe the faythe. and leuynge of Abraham. vnto the ende of the worlde. For they are properly called the sede and the chyldren of Abraham. with whome they shulde. be parteners of the fruyte of oure lordes comynge endelesly in ioye and blysse Amen. *Genesis .xxij.*

¶ Antempne.

Patrem cum filio, Oure sowlles ioyenge mote contynewally prayse the father wyth the sonne. and the holy goste wyth eyther of them. one very god whiche endelesly before knowynge oure fraylte. endelesly he ordeyned before. the vyrgyn mary to be oure helper. whose sowlle ioynge in god prayse hym soueraynely. [*Folio lxxxix.*]

Antempne. *Rosa rorans*, Byrgytte that arte a vessell of grace. and a rose dewynge goodnesse. and a sterre droppynge clerenesse. dew thou the pytye of heuen. and droppe the clennesse of lyfe. in to the vale of wretchednesse. Antempne. *O Birgitta.* O Byrgytte droppe of myrre. exampler of abstynence. thow haste made a playster of penaunce. to sorowfull peple whyle thow wrote the wordes of cryste. Thow that arte a new lyghte of the chyrche be a defender & a Invocation of St Bridget.

norysher to the meke meyne of thy howsolde. ¶ Myrre ys a bytter gomme in taste. but in smell yt is swete. and yt kepyth deade bodyes from rottynge and therfore yt betokeneth penaunce. that is bytter in felynge of sorowe. and of sharpenes. but yt smellyth swete in goddes syghte. and yt helpyth a sowlle. that is dede by synne. and kepyth yt from endeles corrupcyon. Suche a droppe of myrre was saynte Byrgytte. for bothe by example of her owne lyueynge. and by warnynge that she gaue to the people of mystyef that shulde falle for synne. but they amended. & what mercy & grace they myghte haue. yf they wolde turne them and amende! she made a wholsome playster of penaunce. to all people that ys sorowfully combred in synnes. The worde of cryste that she wrote. are the reuelacyons that she had from heuen to the enformacyon of all mankynde. And therfore she is called a new lyghte gyuen to holy chyrche in thys last worlde. Her mayne is all tho that serue her. and haue deuocyon to her and more specyally we that are professed in her relygyon.

Mystical meaning of myrrh.

St Bridget's myrrh was a plaster of penance to sinners.

¶ Oratio.

Collect for the following of St Bridget's example.

Deus qui ecclesiam, Mercyfull god that haste vouched safe to lyghten thy chyrche by blyssed Byrgytte. wyth holy counsayle & examples! graunte by her prayer that we mote fullfyllo in dede wyth deuoute sowlles, tho' thynges that thow haste mercyfully shewed by reuelacyon, for clensynge of oure synnes. *Per dominum nostrum*,

¶ Of Complyn. and Collacyon.

Compline the complement of Divine Service.

Complyn ys the Seuenthe and the laste houre of dyuyne seruyce. and yt ys as moche to say as a fulfyllynge for in the ende therof. the seuen howres of dyuyne seruyce ar fulfylled. And there wyth also is ended. and fulfylled. spekynge. etynge. & drynkynge.

and laborynge. and all bodely besynesses. So that after that tyme oughte to be kepte grete stylnes and strayth scylence. not onely from wordes. but also from all noyses and dedes saue only preuy and softe prayer. and holy thynkeynge. and bodely sleape. For complyn betokeneth the ende of mannes lyfe. or the ende of the worlde. when the chosen of oure lorde shall be delyuered from all trauayle and wo. and be broughte to endelesse quiete. and reste. And therfore eche persone oughte to dyspose hym to bedde warde. as yf hys bedde were hys graue. For as a man dyeth or he be borne to hys graue & buryed. righte so at complyn tyme ye shulde be dysposed as yf ye were in dyynge. And kepe you so sober. and stylle afterwarde *as yf ye were deade fro all bodely dedes. and wordes. And in token therof in the responce at Complyn. ye pray our lady to commend you in the handes. and kepynge of her sonne. as a man dyenge sayeth. *In manus tuas*, and commendeth hys sowlle to god. And dyuerse other thynges that ye saye at Complyn. accordeth to the same. ¶ And for the same ende also. before Complyn ye haue a collacion. where ys redde some spyrytuall matter of gostly edyfycacion. to helpe to gather to gyther the scaterynges of the mynde. from all oute warde thynges. And therfore all maner of bokes oughte not to be redde at that tyme. but onely the bokes that ar inwardely spyrytuall. and easy to vnderstande that all sowlles may be fedde therwyth and holpen thereby. to kepe themselfe in inwarde peace and stablenesse of mynde all the nyghte folowynge. For not onely the tongue oughte to be kepte in the nyghtes tyme as deade from speche. and the bodyes from dedes; but also the harte oughte fulle besyly to be kepte from all vagaunte thoughtes. bothe tylle ye falle a slepe. and when ye wake eny tyme in the nyghte. and anon as ye wake to aryse. For as

It signifies the end of life, and rest in Christ.

Its analogy to death.

[* *Folio lxxxxx.*]

Collation, or reading of some spiritual book, precedes it:

to help keep the heart with diligence.

the holy father *Cassianus.* sayeth. Before all thinges yt is necessary to vs to haue a waker and a besy kepynge of oure selfe in nyghtes tyme. For as the clene. and besy kepynge of the harte. and of all the outwarde wyttes on the day maketh redy the body. and the sowlle to kepe clennes and chastyte in the nyghte. ryghte so the waker and stable kepynge of the harte in deuoute and holy thoughtes or prayers in the nyghte watche. arrayeth and gyueth a grete inwarde strengthe. and sadnesse to the sowlle. in all obseruaunces and dedes. that are to be done all the day after.

Summary of usages at the Hours for the same object.

¶ Thus ye may se that many holy obseruaunces. are ioyned to youre dyuyne seruyce to cause you alwayes to take hede. and to haue mynde vpon youre helthe. As at the begynnynge of eche houre ye saye a *Pater noster*, and an *Aue* to sturre vp youre deuocion in hys seruice. And at the ende of eche howre ye synge *Aue maria*, wyth a collecte folowyng to kepe the deuocyon that ye haue gathered therin. After tyerce or ye begynne to speke. ye go to the graue to arme you in the name of the blessed trinyte with mynde of your dethe. and of youre dome ageynst all temptacyons in youre dayly dedes. Before euen songe. ye aske & graunte forgyuenesse eche to other wyth *Indulgete*, And before

Compline begins with a prayer for conversion from sin.

complyn ye arraye you wyth deuoute herynge of holy doctryne at youre collacion. ¶ And in *that* deuocion ye go to youre complyn. whiche hathe a verse in the begynnynne other then ys sayde in other howres. that ys *Conuerte nos*, God oure sauyoure conuerte vs. and turne vs to the. *Et auerte*, and turne away thy wrathe from vs. we rede that many tymes folke haue fallen in mystyef on nyghtes tyme for theyr sinnes. And thefore at euen in the begynnynge of complyn holy chyrche prayeth for all her chyldren that they may be so conuerted from synne. that oure lorde turne from them hys wrathe. Also for in other howres of

dyuyne seruyce we ought to drede that we haue offended god by somme neglygence. for there ys none that dothe so welle. but that and he thynke hymselfe he dothe welle and dredyth not defaulte in his dede: he maye by that same thoughte of sykernesse. make hymselfe gylty. For he that seyth no defaute in hymselfe, he oughte to drede leste he be blynde. which blyndenesse may be worse to hym. then many greate synnes. that are sene. and sorowed for. And therfore yeldynge vs gylty to god in all that we do on the daye; we aske at euen to be conuerted to amendemente. and pray our lorde to kepe hys ire from vs. when we say in the begynnynge of complyn. *Conuerte nos*, ¶ The comoun vse of the chyrche is to say foure psalmes at complyn but saynte Benet settyth in hys rewle but thre psalmes to be sayde at complyn. And therto accordeth youre seruice that hathe at complyn but thre psalmes. whiche are these. *Memento domine, Ecce quam bonum, Ecce nunc*, In the fyrste psalme. that is *Memento*, ye behyghte that ye wyll nether go to bedde. ne slepe tyl ye haue founde in your selfe a restynge place to our lorde god. And how that shall be. the tother tow psalmes teche. for the tone that ys *Ecce quam bonum*, tellyth of the loue and vnyte that eche one ought to haue with other. and the tother that ys *Ecce nunc*, spekyth of the praysynge and ioye. that oughte to be had in oure lorde god. And in what sowlle euer these tow thynges are that ys. vnyte. and peace to all other. and loue. & ioye in god: there lyketh oure lorde to reste. and to abyde. And therfore yf ye say well youre complyn. ye shall not be wythoute these tow. And yf ye fele these tow in you veryly: then blysse you. and go to bedde. and slepe restfully. and safely. for oure lorde hymselfe restyth in you. and he wyll kepe you whyle ye slepe. ¶ Antempne. *Iocundum est*, It is mery to them to dwel in one: *that*

[* *Folio lxxxxj.*]

The Augustinian rule, like the Benedictine, has only 3 Compline psalms.

Psalm 132.

Psalm 133.

Psalm 134.

of the inderest of harte bysely worshyp god & his moder.

¶ The Chapyter.

Prov. xxxj. 29. *Multe filie*, Many Doughters haue gathered the richesse. but thow alone mooste holy mary. haste ouer paste them all. These many doughters are chosen sowlles. whiche haue gathered rychesse of meny graces and vertewes. But our lady passyth them all. for in her alone were all graces & vertues more parfytly then in al saintes. ¶ Responce. *In manus tui*, O noble and gloryous vyrgyn commende vs in to the handes and power of thy sonne. Verse. *Quem redemptorem*, whome we knowlege oure ageynebyer and god of trouthe. ¶ Another Responce, *In manus tuas*, I betake my sowlle lorde in to thy handes. Verse. *Redemisti*, Thow haste boughte me ageyne. lorde god of trouthe.

¶ The Hympne.

The unity of the Trinity with Christ before His birth. ¶ *In genitore*, In *the* fyrste verse of this hympne. ye knowlege the faythe of the blyssed trinite. ¶ And in the seconde verse ye saye that the same blessed trinyte was bothe in heuen, and in the maydens wombe. Not that all thre persons were become man. but where euer the sonne was. and is. there was. and ys the father. and the holy gooste. ¶ In the thyrde verse. ye saye that in tho thre persones. ys one godhed. and onely in oure lady ys maydenhed and motherhed. ¶ In the fourthe verse. ye knowlege that her sonne ys god and man. and that none other saue he. hathe a vyrgyn to hys moder. ¶ In the fyfte verse ye pray god to beholde you with hys mercyes. and not forsake you.

The hymn translated. ¶ Then ye begyn and say thus. *In genitore*, The sonne ys in the father. and the father is in the sonne. the holy goste is in eyther of them. and eyther of them ys in the holy goste. *Hii marie*, These thre persones dwellynge in the maydenly bowelles of Marye. kepte

[* *Folio lxxxxij.*]

the hye seate amongest the companyes of aungels. *In hiis*, In these thre parsones ys one. godhed. and in thys woman alone shyneth clere vyrgynyte and plenteous motherhed. *Eius que solum*, we knowlege her onely sonne. very god and man. and that none other hathe a mother vyrgyn. *Vbique presens*, ¶ Beste and moste myghty god ouer all presente. beholde vs that drede the. and dyspyse vs not. that pray the. Verse. *Ecce ancilla*, Thys versycle ys taken of the gospel when oure lady answered to Gabryel. and sayde *Ecce ancilla*, Lo the hande mayden of the lorde. *Fiat michi*, Be yt to me after thy worde. *Luce primo.*

¶ Of the psalme, *Nunc dimittis.*

Nunc dimittis, Saynte Luke tellyth in hys gospel that after oure lorde Iesu cryste was borne on crystmasse nighte. the forty day after. that is now called Candelmasse day. our lady hys mother broughte hym in to the temple of Ierusalem to doo as the custome of the lawe asked. ¶ Then was there in ierusalem an olde and a holy father whose name was Symeon. Thys man had vnderstonde in his lyfe tyme by the prophysyes. that the incarnacion of oure lorde Iesu cryste was lyke hastely to be fulfylled. as *th*e comon opynio*n* was then amongest the iewes. And therfore he desyred and prayed so hartely there after: that he was answered by the holy goste. that he shulde not dye tyl he had sene wyth hys bodely eyne oure lorde Iesu cryste. in hys manhod. Therfore when oure lady broughte fourthe her blyssed sonne Iesu cryst in to the temple as is before sayde. this holy man had knowlege therof by inspyracyon of the holy gooste. and came and mette wyth oure Lady in the temple and toke her blyssed sonne Iesu in hys armes wyth greate ioye of harte. as he that hadde founde the ioye that he had long desyred. And in that inwarde ioye and comforte *Luce secundo.*

The history of the Nunc Dimittis.

that he had of that heuenly chylde: he brake oute in wordes of praysynge and thankeynge to god and sayde. *Nunc dimittis seruum tuum domine*, Now lorde thow leuest thy seruante in peace after thy worde. ¶ Thys man was now glad to dye. for very peace of mankynde was come. by whome he shulde be broughte to endelesse peace. Before that tyme. all went to helle and wyste not when to be delyueryd. But for thys man was seker of hys delyueraunce for he had hys sauyoure in hys armes. therfore ioyfully he sayde. Now lorde thow lettest me thy seruante. dye in peace after thy worde. as thow behyghtest me. *Quia viderunt*, For myne eyne haue sene thy sauyoure. That was the same chylde that he bare in hys armes whiche was and ys sauyoure of all hys trew people. Hym he se *with* hys bodely eyne in hys manhod, and hym he se with hys gostely eyne by faythe after hys godhed. *Quod parasti*, whome *thou* haste made redy before the face of all people. ¶ He that ys before a mannes face may esely be sene. so the faythe. and knowlege of our sauyoure Iesu cryste was made open by his apostles. before all people. And therfore at the laste doume he shall be sene in his manhod as mercyfulle sauyoure to all that in faythe and in drede & in loue beholde hym here. before theyre face. And to all other that turne theyr backe to hym here. by mysbyleue. or deadely synne. and so dye: he shall be sene as moste ferefulle iudge. Thus as thys holy man sayth. he ys made redy before the face of all peple. not only of iewes. but also of hethen. And therfore he sayeth farther. *Lumen ad reuelacionem*, thow haste made hym a lyghte to the lyghtenynge of the hethen people. and glory of thy people of Israel. ¶ The hethen were then all in darkenesse of mysbyleue and therfore our lorde Iesu cryste was to them lyghte. to brynge them oute of all darkenesse. in to the lyghte of faythe. and grace. as

Simeon's gladness to die, when the Peace-maker had come.

By faith Simeon saw the Holy Child glorified.

[* *Folio lxxxxiij.*]

Christ the Light of the heathen.

the apostel saynt Paule sayde to them afterwarde. *Fuistis aliquando tenebre. nunc autem lux in domino,* ye were he sayeth some tyme darkenesse. but now ye are lyghte in oure lorde. The iewes that were in lyghte of ryghte byleue. had grete worshyp of oure lorde Iesu. in that that he toke hys manhode amongest them of theyr kynrede. And therfore Symeon callyth hym the glory. that ys the ioye and the worshyp of the people of Israel. ¶ Nethelesse he namyth here the hethen before the iewes. for greate multytude of the hethen were & are turned to crysten faythe. whyche are called now crysten people. but the multytude of the iewes abode in blyndenesse. But they shall come after to ryghte faythe. in the ende of the worlde. ¶ In thys songe oure lorde Iesu cryste ys called Sauyoure. lyghte. and glory. He ys sauyoure to synners by mercy. and whom he saueth from synne. he lyghteneth by grace. & therfore he ys called lyghte. and whome he lyghteneth by grace. he rewardeth by endelesse blysse. and so he ys called the glory of hys people. ¶ Also for thys holy man Symeon desyred to dye. after he had sene oure lorde Iesu. as ys sayde before in thys songe. and for by thys complyn. ys betokened youre dethe. and by youre goynge to bedde. youre beryalles as I sayde before: therfore thys songe ys sayde at complyn rather then at other houres. that ye shulde euery nyghte be redy to desyre dethe. as he dyd. *O regis pacifici,* O vntouwched mother of the kynge of peace. sette vs thy seruauntes. and hande maydens benygnely togyther in the helthefulle peace of thy sonne. ¶ Vnderstande by these seruantes and handemaydens. not onely the systerne and bretherne of thys order. but all cristen men and women. for youre seruyce ys ordeyned to be sayde in the parsone of all holy chyrche. as I haue sayde often before.

Ephesiws .v.

Christ the great honour of the Jews.

Why Nunc Dimittis is said at Compline.

¶ Oratio.

The Collect. [That for Annunc. B. V. M. in B. of Com. Prayer.]

Gratiam tuam infunde, Lorde we beseche the. powre or shedde thy grace in to oure sowlles. that we that haue knowen by message of the aungel. the Incarnacion of cryste thy sonne mote be ledde by his passyon & crosse vnto the glory of resurrecion. *Per eundem*, By the same our lorde Iesu cryste thy sonne. that lyueth and rayneth god wyth the in vnyte of the holy goste with oute ende. Amen.

¶ Antempne. *De te virgo.*

The desire of the world for its Saviour.

Fathers desyred the sauyoure of the worlde. to be borne of the. thow vyrgyn. Prophetes tolde yt before fygures betokened yt. at the laste the same heuenly messenger Gabryel. shewed it by salutacyon. the holy goste by shadowynge made the wyth chylde. O when shall he com so moche desyred. O when shal he be borne of the so longe abyden. Come, come lorde now come. by the vyrgyns bowels. vpsytynge vs. sprynge oute from hye aboue. [*] Verse. *Egredietur virga*, There shall sprynge a yerde oute of the rowte iesse. *Et flos*, And oute of the rowte therof shal stye vp a flowre. ¶ The vnderstandynge hereof. ye may se before at the howre of sexte. ¶ Antempne. ¶ *Gaudendum nobis est*, It longeth to vs to ioye. that cryste mediatour of god. and men. borne of the mooste holy vyrgyn of vyrgyns: hathe enhaunsed the nature of vs. in to the parsone of hys god hed. prayse we hym. gloryfye we hym. loue we hym. before all thynges. knyttynge often this therto. Mary. Mary. Mary. of all holynesse, and pryncypall precious stone: defende vs that mekely serue the from the thousande thousande gyles of the olde enmye. Verse. *Post partum*, Thow hast abyden clene vyrgyn after the byrthe. Responce. *Dei genetrix*, Mother of god pray for vs. Antempne. *Regina celi*, Quene of heuen ioye thow. for he whome

[* *Folio lxxxxiiij.*]

Christ has elevated our nature by taking it into His Godhead.

'how hast deserued to bere. hathe arysen as he sayde. pray god for vs. Verse. *Virgo mater*, Vyrgyn mother of hym that ys arysen. make vs to gette the fode of lyfe endurynge. ¶ At assencyon tyme ye saye. *Iam ascendit sicut dixit*, Now he hathe styed vp. as he sayde. ¶ And at Pentecoste ye saye. *Iam emisit quod promisit*, Now he hathe sente oute that he behyghte. that ys the holy goste. And in the verse ye saye. *Mater ascendentis*, Mother of hym that styed vp. And *Mater inspirantis*, Mother of hym that enspyreth. Not that oure lady is mother of the thyrde person. in trynyte that ys called the holy goste. whiche is worshyped in the feaste of Pentecosse and to whome longeth to enspyre as the comon maner of speche ys. but she ys mother of the seconde persone oure lorde Iesu cryste that enspyreth grace in mannes soulle as welle as the holy goste for the workes of the holy trinyte ar vndepartable. Also oure lorde Iesu ys sayde to enspyre. in that. that he sente the holy goste on Penthecoste sondaye to enspyracyon of hys dyscyples. Also in the verse at the Ascencyon. and at Pentecoste ys sayde. *Gaudia*, Ioyes. in stede of *Pascua*, fowde. For at Ester oure lorde is taken of crysten people in the sacramente of the aulter as foude of theyr sowles. But at the Ascencion he toke pocessyon for al hys chosen in the ioye of heuen. & from thense at Pentecoste. he sente the holy goste. And therfore at Ester ye aske foude of lyfe. & at Assencion and at Pentecoste ye aske ioye of lastyng lyfe. ¶ What Alleluya is to say ye haue before at the begynnynge of mattyns. For where euer yt is sayde. yt menyth spyrituall. and endelesse ioye. And therfore yt ys moste songe in Ester tyme for ioye of oure lordes resurreccyon by whome we shall all aryse in the ende of the worlde. and come to euerlastynge ioye in sowle. and body. Verse. *Speciosa facta es*, Thow arte made fayre and softe.

Easter Communion.

Alleluia an Easter song.

Responce. *In deliciis*, In thy delyces holy mother of god.

Antempne.

Alma redemptoris mater. Holy mother of the ageyne byer that arte the abydynge open gate of heuen. and starre of the see. socoure the fallyng people that studyeth or laboureth to aryse. thow that haste begotte the holy begetter. nature meruelynge. vyrgyn before and after. takynge that Aue. of Gabryels mouthe. haue mercy vpon synners. *Verse. Ora pro nobis*, Pray for vs holy mother of god Re*sponce. Vt digni*, That we be made worthy the grace of cryste.

[* *Folio lxxxxv.*]

Collect for forgiveness of sins through the prayer of our Lady.

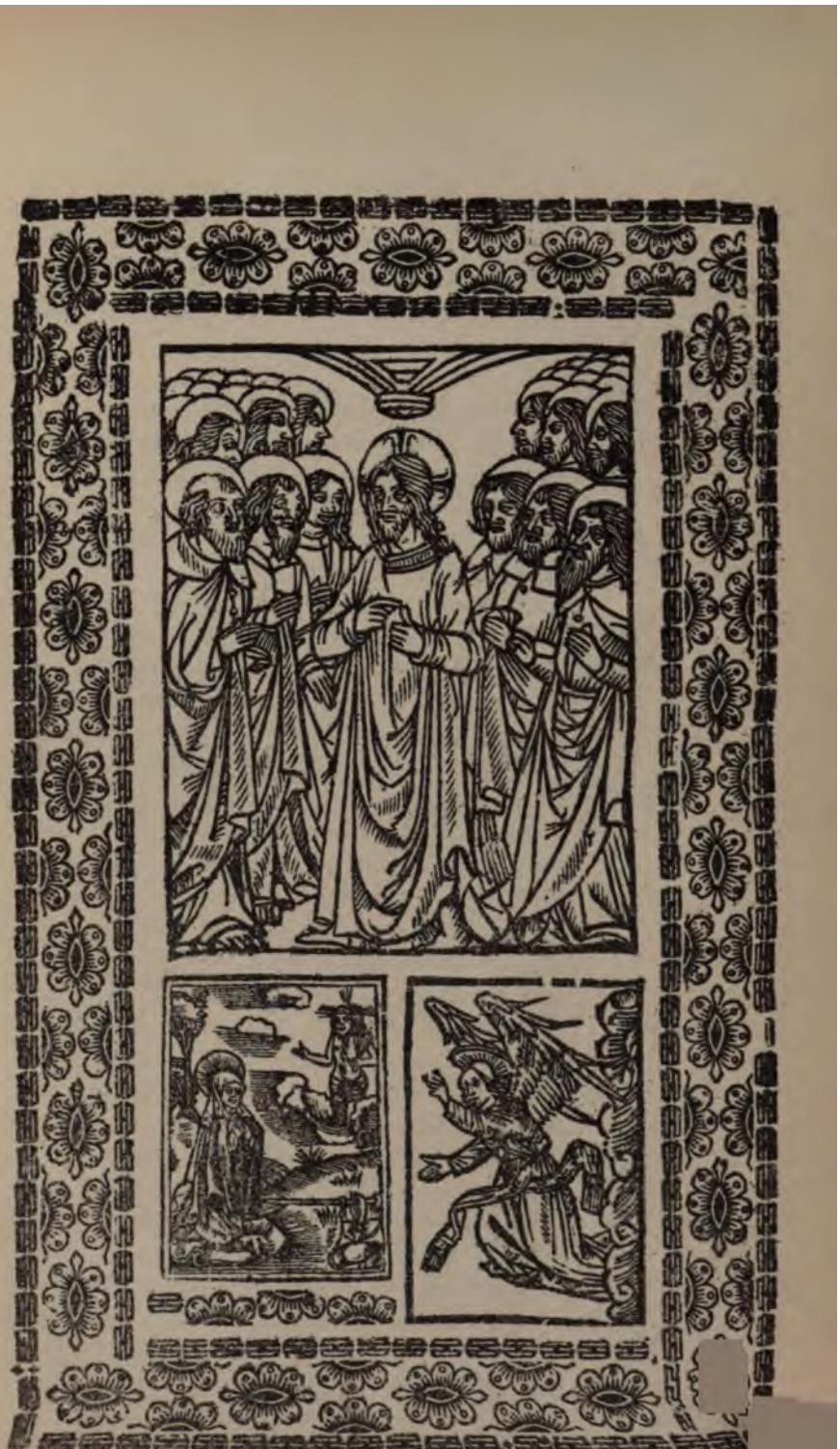
*¶ Oratio

Famulorum tuorum, Lorde god. we beseche the. forgyue the trespaces of thy seruantes. that we. that may not plese the. of oure owne dedes. mote be saued. by the prayer of the mother of oure lorde god thy sonne. *Per eundem*, By the same oure lorde cryste. Amen.

¶ Here endeth the story
of the Sonday. And
begynneth the
Story of the
Monday.

[The Aberdeen MS. ends here, the copyist having added the following words instead of the above, "Here endethe the Story on sunday And that is sufficient for this halff of our Ladyes myrrour.

Love drede & pray.
Your symple seruaunt R. Tailour."]



On Monday at mattyns the Inuitatory. [* *Folio lxxxxvj.*]

Regem angelorum, Come ye. worshyp we the kynge of aungels ioyenge of hys mother.

¶ The Hympne.

Per se lucens, Thys hympne tellyth how god almyghty beynge suffycyente in all ioye. in hymselfe. was moued onely of hys owne goodnesse to make aungels. to that ende that they shulde be parteners of his ioy And how somme of tho aungels dispysed hym. & felle to mystyef. and how other abode in praysyng of god. knowyng that the falle of theyr felowes shulde be reparelyd by oure lady. ¶ There is a precyous stone that is called a carboncle. whyche shyneth bryghte as fyre. of hys owne kynde. so that no darkenesse may blemysshe yt ne no moysture quenche yt. And to thys stone ye lyken oure lorde god. when ye saye. *Per se lucens,* The carboncle shynynge by yt selfe nedeth none other lyghte. so god alone endelesly suffycyente to hymselfe. *Claros creauit,* Made bryghte aungels of hys owne goodnesse. wyllynge that they shulde be made parteners of hys glory. *Exercitus,* Anon as the hoste of aungels se them selfe made: somme of them waxte prowde. and dyspysed theyre maker. *Hii ruunt,* They felle downe in to wretchednesse. the tother praysynge god. knewe that theyr brekynge shulde be redressed by the. marye. ¶ Antempne. *Benedictus,* Blyssed be,the lorde. whome we hope to hear the voyce of oure prayer. for the moste worthy prayers of hys mother. ¶ Antempne. *Filii hominum,* Sonnes of men brynge ye glory and worshyp to the vyrgyns sonne. that ye may be made the sonnes of god. *Antiphona, Conuerte domina,* Lady mother of ioye turne oure sorowe in to ioye. and

The creation of the angels.

The carbuncle a type of Christ.

The hymn translated.

close vs all aboute with ioye. that we ioyenge mote shew the trouthe of god. Verse. *Angelorum*, Moste myghty lady of all aungels. Responce. *Esto nobis*, Be to vs a defender from the gyle of wycked. Benedictio. *Ad societatem*, The quene of aungels mote lede vs to the felyshyp of the hyghe cytezyns Amen.

The fyrste Lesson.

Angels created through God's love.

Sciens itaque deus, Thys lesson tellyth how. after god of his only charite had made the greate multytude of aungels: somme felle to dampnacyon and somme bode in blysse. And how they that abode in blysse. had knowlege that oure ladye that was then vnmade. shulde be moste nere god aboue them all And therfore they had more ioy. then they had of theyr owne makynge. Therfore the aungel sayeth thus. *Sciens itaque deus*, God knowynge all thynge suffycyente to himselfe endelesly in hymselfe to hys owne ioye was moued of the only feruoure of his charite to make somme thinge. that other myghte be parteners of his vnspecable ioye. *Creauit igitur*, Therfore he made an vnspecable multytude of aungels. geuynge them free choyse to do after theyr power: what they wolde. That lyke as he. constrayned by no nede. but of the feruoure of hys owne charyte made them to theyr owne endelesse delyte: ryghte so they not compelled. but of their [* owne free wylle. shulde gyue contynually wythout ceasynge to theyr maker. charyte for charyte. and reuerence. for vnfaylynge comforte. *In eodem*, But in the same poynte. that they were made. somme of them mooste wyckedly mysse vsynge the moste acceptable gyfte of free choyse: began malycyously to haue enuye to theyr maker. whome they oughte. for hys moste loue soueraynely to haue loued. *Vnde protinus*, wherfore they felle anon wyth theyr malyse as they deserued: fro euerlastynge felycyte. in to endelesse wretchedness.

Angels created with free will.

[* *Folio lxxxvij.*]

So some of them fell.

Alii vero, But other aungels abode with theyr charyte. in blysse prepared for them. whyche loued god feruently for his loue. beholdynge in hym all fayreness. all power. and all verteu. *Intellexerunt.* The aungels also vnderstode of the syghte and contemplacyon of god. that he onely was wythoute begynnynge and without endynge. and that they themselfe were made of hym. & that they had of hys goodnesse. and of his power. what goodnesse euer they had. *Nouerunt,* They knew also in the gloryous syghte of hym themselfe made so wyse of his wysdome. *that* they se clerely after the demenyng of goddes sufferaunce. al thynges that were to come. Of whych they toke that in moste inwarde affeccyon: that they knew before. that god wolde of hys charyte and mekenesse. to hys glory and to comforte of hys hoste. that ys to saye of his aungels. fulfylle agayne tho heuenly mansyons from whyche the inobedyente aungels wretchedly felle. for theyr pryde. and enuye. *Intuebantur,* They se also in that blessyd myroure that ys god theyr maker. a certayne reuerente seate. so nye to god hymselfe that yt semed vnpossyble eny other seate to be more nyghe vnto hym. And they knew well. that *that* thinge was yet vnmade. to whome that sete was prepared from withoute begynnynge. *Ex intuitu,* Also the charyte of god wythoute doubte enflaumed them all in a poynte. momente or instante, of the beholdynge of the clerenesse of god so that eche of them loued other as hymselfe. Nethelesse they loued god moste and aboue all thynges. And they loued that thynge vnmade that shulde be sette in the seate nexte vnto god: more then themselfe. For they se that god loued souereynly that thynge vnmade. and had moste ioye therof. *Omnium consolatio,* O vyrgyn mary comforte of all. thow art this same thynge to whome aungels from the begynnynge of theyr makynge. brente in so grete charyte;

Others abode in bliss and love.

Their knowledge of God.

Men created to fill up the vacancy in heaven made by the fall of angels.

Their loving joy that our Lady should be nearer God than they.

that thoughe they ioyed more then may be spoken. of the swetenesse. & clerenesse that they had to be so nyghe the syghte of god: yet they ioyed moche more for that thou shuldest be more nerer to god then they. and for they knew, that there was reserued to the. more charyte. and more swetnesse then they hadde. *Videbant*, They se also vpon the same seate. a certayne crowne of so greate fayrenesse. and of so greate worthynesse: that the maieste of none. safe of god alone. shulde ouer passe yt. *Vnde quamuis*, wherfore thoughe they knew. that god shulde veryly haue greate worshyp. and ioye for he had made them: yet they se that more worshyppe and more ioy shulde come to god of that. that thow shuldest be made to so hygh a crowne. *Et ideo ipsi*, And therfore the same aungels. ioyed more for that god wolde make the: then for that god had* made them. *Et sic tu*, And so thou O. vyrgyn moste holy. that were souerayne delyte to god hymselfe withoute begynnynge. were ioye to aungels anone as they were made. *Et sic vere*, And so veryly. god with aungels. and aungels wyth god. ioyed moste inwardely of the. ere thou wert made. O vyrgyn most worthy of all creatures. *Tu autem*, ¶ Responce, *Te sanctum* All aungels in heuen prayse the. holy lorde. sayng lorde praysynge and worshyp belongeth to the. ¶ Verse. *Cherubyn*, Cherubyn and Seraphyn. and all the orders of heuen crye praysynges to the lorde. for thy glory O. vyrgyn. saynge *Te decet*, Lorde praysynge and worshyp belongeth to the. ¶ *Benedictio; In matrem*, The vyrgyn chosen to be the mother of god. mote shew vs whiche is the righte way vnto heuen.

[* *Folio lxxxvij.*]

Their foreknowledge of her exaltation.

The angels praise God for the exaltation of our Lady.

¶ The seconde Lesson.

God, angels, and men rejoice in her as above all creatures.

Intendens igitur deus, In thys Lesson the aungel sheweth that god hathe more worshyp. and aungels more ioye and man more profyte of our lady. then al

creatures that euer were made in erthe. He sheweth also how the holy vertues and workes of oure lady. are lykened by dyuerse creatures. that god made in the begynnynge of the worlde. And thus he begynneth. *Intendens igitur*, Therfore god purposynge to make the worlde wyth other creatures that are therein: he sayde *Fiat*, Be yt made. *Et statim* And anon that was parfytly made. that he entended to make. *Mundo itaque*. *Genes. primo.* And when the worlde. and all creatures. saue onely man were parfytly made and were reuerentely presente with fairenesse to the syghte of god. there was yet a lesse worlde vnmade presente before god wyth all fayrenesse. wherof shulde come more glorye to god. and more myrthe to aungels. and more profyte to eche man that wolde vse the goodnesse of yt. then of thys more worlde. *O predulcis*, O moste swete lady vyrgyn mary. amyable and louely to all. and profytable to all. full conuenyently thou arte vnderstande by thys lesse worlde. *Ex scriptura*, Men also knoweth of scrypture. *Genes. primo.* that yt plesed god to departe lyghte from darkenesse in this more worlde. But forsothe that departynge of lyghte and darkenesse that shulde be made in the after thy makynge. plesed hym moche more. That ys to saye. when the ignorance of thy tender chyldehode. whiche ys lykened to darckenesse. shulde in all wyse departe from the. and the knowynge of god whyche ys lykened to lyghte. wyth wylle and vnderstandynge to lyue after hys wylle. shulde abyde moste fully in the with moste feruente charyte. *Conuenienter itaque*, And conuenyently is all tendernesse of yong chyldehod lykened to darckenesse in whiche yonge chyldehode god ys not knowen. ne there ys had reason ne dyscreccion to wyt what ys to be done. *Hanc vtique*, But thow. o. vyrgyn clene fro all synne haste ouerpassed thys tendernes of yonge age. moste innocently. *Deinde* *Genes. primo.* Furthermore as god made tow lyghtes wyth starres also.

necessary to thys worlde. one for the day. a nother for the nyghte: so he se before that two lyghtes shulde be made in the. moche more bryghte. *Primum*, For thy fyrste ly'ghte was thy godly obedyence. whyche shone moste clerely as *the* sonne in heuen before aungels. & in the worlde before good men. to whome god is veryly euerlastynge daye. *Secundum*, And the seconde lyghte was thy moste stable faythe by whiche as by lyghte of the mone. many that in nyghtes tyme. that ys frome that howre in whiche the maker of all thynges shulde suffer dethe in hys manhod for hys creature. vnto his resurreccyon: wandrynge wretchedly in darkenesse of dyspayre. & of mysbyleue: shulde be broughte agayne to knowlege of trouthe. *Stellis*, The thoughtes also of thy harte apered lyke vnto starres. in that. that from that tyme that thou haddest fyrste knowyng of god thou abodest so feruente in the charyte of god vnto thy dethe: that all thy thoughtes appered more brighte to the syghte of god. and of aungels. then starres do in the syghte of men. *Volucrum*, Also the hyghe flyghtes. and the swete sownynge songes of byrdes of dyuerse kyndes: bytokened al the wordes of thy lyppes whyche shulde stye vp wyth all swetnesse frome thyne erthely bodye vnto the eres of hym *that* settyth in trone of mageste. to souerayn ioy of aungels. *Preterea*, Furthermore thow were lyke to all the erthe. in that. that as all thynges that haue erthely body in this more worlde. shulde be noryshed of *the* fruytes of the erthe ryghte so all the same thynges. shulde not onely take noryshynge of thy fruyte but also the selfe lyfe. *Florigeris*, Thy workes also myghte worthyly be lykened to florysshynge and fruytefull trees. for thow shuldest do them with so greate charyte that they shulde delyte god. and hys aungels. more then the fayrenesse of al flowres. and the swetnesse of al fruytes. *Presertim*, Namely whyle yt is to be byleued wythout

[* *Folio lxxxxix.*]

The sweet song of high-flying birds a type of Mary's sweet obedience ascending to God's ear.

The fairness of flowers and the sweetness of fruit a type of Mary.

all doute that god se in the. before thy makynge. mo vertues then in all kyndes of herbes. of flowres. of trees. of fruytes. of stones. or of metalles. that mighte be founde in drede of all the worlde. *Vnde*, wherfore no meruayle thoughe god had more delyte in the: thow lesse worlde. that were yet to be made: then of thys more worlde. *Nam licet*, for thoughe the worlde were made before the. yet yt was to perysshe wyth all thynges that were therin. But thow in thyne vnfaylynge fayrenesse. after the endelesse fore ordenaunce of god shuldest abyde vndepartably in his moste loued loue. *In nullo*, For that more worlde deserued in nothynge ne myghte deserue. that it shulde be made euerlasting. *Sed tu*, But thow O. blyssed mary. moste fulle of vertues. haste after thy makynge. moste worthyly deserued. by the helpynge grace of god. wyth the perfeccyon of all vertues: all thinges that god hathe vouchedsafe to do wyth the. *Tu autem*, ¶ Responce. *Benedicta*. Blessed be the erthe whose flowres. fade not. whose fruyte ys lyfe. of all that lyue. geuyng noryshynge to all mankynde. ¶ Verse. *Vere*, For southe thys erthe ys the vyrgyn mother. the floures are her workes. her sonne ys the fruyte. ¶ Thus the verse expouneth the responce. and bothe accordeth to the lesson as ye maye se. Benediccio, *Corona*, The queene arayed with the croune of vertues: be redy to vs contynewally in defense. Amen.

Our Lady an earth whose flowers fade not and whose fruit is life.

¶ The Thyrde Lesson.

[* Folio .C.] *Virtutum omnium*, In thys Lesson ys tolde the cause why god gaue to man. and to aungel fre choyse whyther they wolde do good or yuel. And how god ys worshyped specyally wyth three crownes. The fyrste crowne ys the vertew by whyche he made aungels. The seconde crowne ys the vertew by whyche he made man. The thyrde crowne ys the verteu by

Why God gave angels and men free will.

whyche he made oure lady to the reparynge bothe of man and of aungels. The lesson begynneth thus *Virtutum omnium*, God ys the worker of all verteus and the selfe vertew. so that yt ys vnposyble to all creatures that are made: to shyne with eny vertew wythoute hys helpe. *Qui a principio*, whyche from the begynnynge after he had made the worlde and all creatures: at the laste by hys verteu he made man. geuynge hym fre choyse. that by hym he shulde stande parseuerantly in good. to good rewarde. and not falle into yuell. to yuell rewarde. *Nam sicut*, For as ageynste men theyr workes are acounted for lytell that wylle not worke tyll they are compelled to worke by stockes. or by fetters. and theyr workes ar worthy loue and ryghte good rewarde. that not constrayned. but of free wylle do that they haue to do of pure charyte: in lyke wyse yf god had not gyuen free choyse to aungels. and to men. they shulde seme in maner to be compelled to do tho thynges that they shulde do & theyr workes to be worthy lytel rewarde. *Placuit igitur*, Therfore yt plesed that verteu that ys god hymselfe. to gyue them fredome to do what they wolde. and he made them fully to vnderstonde. what rewarde godly obedyence shulde deserue & what paynes prowde vnobedience shulde make his folowers worthy. *Magnam*, And grete verteu god shewed when he made man of erthe. to the ende. that by charite & mekenes. he shulde deserue to be made a dweller of the mansyon of heuen. from whyche aungels that were contrariouse to goddes wylle. were wretchedly cast out for pryde & enuye. *Erant enim*, For vertues were hateful to them. for whiche they might hyly haue be crowned. *Nam nulli*, For be yt doubte to none that as a kynge is honored & worshyped of his kyngly crowne. so eche verteu not only worshypeth his doer amongest men. but also yt arayeth hym excellently. as with a shynyng crowne before god

The power of God in creation.

Crowning all with man, made in the possession of free will.

Willing and unwilling workmen.

Free-will gives value to obedience and diligence.

Virtues give honour among men, and are a crown before God and angels.

& aungels. And therfore eche vereteu may conueny-ently be called a shynyng crowne. *Vnde*, wherfore the nombre of crownes is to be beleued vnthyncable. with whiche god hymselfe shyneth moste hyly. whose vertues ouerpasse without lykenesse. in multytude & in gretnes. & in worthynesse. all thynges that were. that ar. & shal be. For he wroughte neuer other thynge but vertues. whome yet specially thre vertues arayed more gloryously. as thre most bryghte crownes *Virtus nanque*, For that vertu by whiche he made aungels. was hys fyrst crowne. from whiche somme of them hauyng enuy to the glory of god. wretchedly depryued themselfe. *Illa quoque*, And that verteu by which he made man. was to hym the seconde crowne. from whyche the selfe man was also sodeynly priued of hys owne foly. consentynge to the enuyful sturrer and suggestoure. *Verumptamen*, Nethelesse the verteu of god or the glory of his verteu mighte not be made lesse. by the falle of tho aungels. or of man. thoughe they them selfe made vngloryous for *thyr wyckednes. felle from glory. for they wolde not gyue glory to god. for that. that he had made them to hys. and to theyre owne glory. but the mooste wyse wysdome of god chaunged theyre wyckednesse into the glory of hys verteu. *Virtus vero*, And that verteu by whyche he made the o, desyderable vyrgyn to hys endeles glory: gloryfyed hym as the thyrde crowne. by whyche aungels knew that the brekynges of the fyrste crownes. shulde be made hole agayne. *Vnde o, domina*, wherfore o Lady. hope of oure helthe. thow mayste ryghtefully be called the crownde of goddes worshyp. For as by the. he wroughte moste souerayne verteu: ryghte so moste souerayne worshyp came to hym by the. before all the creatures. *Clare vtique*, And clerely was yt knowen to aungels. when thow were vnmade. presente to goddes syghte. that thow shuldest by thy

The first crown of the Almighty His creation of angels.

The second, His creation of man.

[* *Folio .Cj.*]

The third, His creation of the Blessed Virgin.

Hence she is called the crown of God's honour.

The obedience of her free-will mending the disobedience of man's free-will.

most holy mekenesse ouercome the fende. whiche. by his pryde had dampned hymselfe. and of hys malyce begyled man. *Igitur quamuis*, Therfore thoughe aungels se man falle to greate wretchednes yet they myghte not sorowe for ioye of the syghte of god. namely for yt was open inoughe to them. what thynges. and how greate thynges god shulde vouchesafe to do wyth thy mekenesse. after thy makynge. Responce. *Christi virgo*, Moste loued vyrgyn of chryst worker of vertues brynge helpe to wretches. Helpe them lady. that crye contynually vnto the. Verse, *Quoniam*, For we are borne downe wyth the burden of synnes: we pray the most holy. Verse *Benedicat*, All the cheualry of heuen mote blysse god. Responce. *Pro sue*, For the vnspecable glory of hys mooste worthy mother. . . . .

¶ At laudes. Anthiphona.

The nine orders of Holy Angels.

Angeli, In thys Antempne ye calle all the nyne orders of aungels. to praysynge of the kynge. and of the quine of heuen. praynge them to make you worthy to prayse the same kyng and quine also. *Angeli*, Aungels. archaungels. vertews. potestates. pryncipates. dominacions. thrones. cherubyn. and seraphyn. prayse ye togyther the kynge of heuens. for the vyrgyn whome he hathe chosen hym to be hys quine. & make ye vs worthy to her praysynge.

¶ The Hympne.

Praise of our Lady for seven things.

In throno, In the foure verses of thys hympne ye prayse oure lady of seuen thynges. The fyrste ys. that she hathe a seate in heuen aboue all creatures nexte vnto god. The seconde is. that she ys herselfe the seate of god most pleasaunte to hym. The thyrde is that the hygh aungels of heuen prayse her and do her worshyp. The fourthe ys. that god wolde dwelle in her wombe for a tyme. The fyfte is. that she dwellyth

in god endelesly. The syxte ys. that all the company of heuen ys glad of her presence. And the seuente is. that all that are in dysease. hope to haue comforte of her. Then ye say thus *In throno*, Thou holy vyrgyn syttynge in trone nexte vnto god. geuynge thyselfe a throne to hym moste plesaunte aboue all thynges. *Te throni*, Tho aungels that are called trones prayse the wyth tho aungels that ar called potestates. and the hyghe orders of aungels. that ys Cherubyn & Seraphyn. prayse the togyther *with* hygh soundynge praysynges. *In te*, The maker of all thynges rested temperally in [* Folio .C.ij.] the. in whome thow vyrgyn of vyrgyns restyst endelesly. *Ex te*, All the courte of heuen ioyeth contyneually of the. and we that are in anguysshe. hope to haue ioyes of the. *Maria mater*, &c. Verse. *Sacra mater*, The mother of holy chyrche mote ioye wyth aungels. Responce. *Quam*, whome the gloryous lyfe of Mary blessedly lyghteneth. Antempne. *Sis tu*, Endelesse god. endelesly be thow blyssed. for the endelesse glory of thy mother. whome the companyes of helles tremel and drede. by whose helpe we wretched synners hope to be saued. Therfore benygne maker. praysyng. worshyp. and glory mote sowne to the endelesly. *Benedicamus superni*, Blesse we the onely sonne of the hyghe kynge. whome the innomberable company of aungels. blessyth. *Benedicamus angelice*, Blesse we the lorde of angely power whome the pure vyrgyn conceyued. Gabryel beynge messenger. *Deo dicamus gratias*, say we thankynges to god.

¶ At pryme the Hympne.

Virgo fulgens, In thys hympne ye prayse oure Lady of one thynge and aske of her syxe thynges; ye prayse her as moste full of vertues aboue all creatures in heuen. and in erthe. And ye aske of her fyrste that youre synnes be put awaye from you. The seconde. Six petitions to our Lady,

that vertues be broughte in to youre sowles. The thyrde. that when ye erre. she wyll correcte you. The forthe. that when ye falle. she wyll lyfte you vp. The fyfte. that she wylle put to her helpynge handes in al youre nedes. And the syxte. that she wyll chase away from you. all yuels. ¶ And these thynges ye aske not onely for youre selfe. but for all cristen people. For ye pray in the persone. and in the obedyence of holy chyrche. and so for the profyte of holy chyrche in all youre seruyce. as I haue sayde ofte before hande. And all youre prayer ys so moche the better. *Virgo fulgens*, Vyrgyn, shynynge in vertues before all creatures. putte awaye oure synnes. and brynge vertues in to oure sowlles. *Tu nos*, Correcte thow vs when we erre. lyfte thou vs vp. when we falle putte oute thy benygne hande and dryue awaye alwayes noyous thynges. ¶ Antempne. *Non obliuiscatur*, O Vyrgyn of vyrgyns thy blessed sonne mote not forgette vs. leste that oure enmye be enhaunsed vpon vs.

for ourselves, and for all Christian people.

¶ At tyerce Antempne.

The Monday Antiphons.

O Victrix, O moste mighty ouercomer. in whose syghte the wycked enmy of mankynde ys broughte to noughte. by the oure herytage ys restored agayne to vs. ¶ Responce. *Angelorum*, Moste myghty lady of all aungels. ¶ Verse. *Esto*, Be to vs a defensoure from frawde of all wycked. Verse. *Benedicat*, All the chyualry of heuen mote blysse god. Responce. *Pro sue*, For the vnspecable glory of his moste worthy mother.

¶ At sexte Antempne.

Preueni nos, Lady come before vs in blessynges of swetnesse. that thy Sonne thynke not on our trespaces. And ignorances. but that he haue mynde of hys mercyes. ¶ The Responce. and the versycle of thys howre are englyshed before.

¶ At none Antepmne. [* *Folio .C.iij.*]

Adiuua nos, O spowse of the hyghest kynge helpe vs. that our sowles. whiche thy sonne god of trouthe. boughte. be not loste wyth the wycked. Verse. *O laudabilem*, O praysable vyrgyn, that gladdeth god. and aungels. Responce. *Per quam*, By whome god maketh men. aungels felowes.

¶ At euensonge Antempne.

Deus noster, Good Iesu sonne of *the* clene vyrgyn thou arte oure god. Therfore lyghten oure hartes. wyth ryghte fayth. enflawme them wyth charyte, and strengthe them wyth trew hope. O mother of grace socaure thou vs for thow arte the lordes gate. by whyche ryghtfull *men* enter in to the kyngedome of heuen.

¶ The hympne.

Deus plasmator, In thys hympne ye prayse god of syx thynges. and thre thynges ye aske of hym. Fyrst ye prayse hym as god and man. The seconde ye prayse hym of the largenesse of hys charite. by whiche he made man and gaue hym free choyse to do what he wolde. The thyrde. ye prayse hym of hys ryghtewesnesse. in that he punysshed ryghtfully bothe man and aungel. that mysvsed thys fredom. The forthe. ye prayse hym bothe of ryghtwesnes. & of mercy in that. that he forsaketh them ryghtfully. that are harded in synne. & mercyfully receyueth them that do penaunce. And also in that. that he releueth them that meke themselfe. & bereth downe them that enhaunce themselfe. The .v. ye prayse hym as large in hys behestes to them that obaye to his bydynges. And the .vi. ye prayse hym as trew in fulfyllyng promesses bothe in geuyng of payne to *the* wycked & of blysse to *the* good. And therfore ye aske of hym iii thynges. One. that ye be redy to kepe *that* he byddeth. Another

This hymn praises God for the creation of man:

for his righteousness in punishing and in restoring him.

that ye be rewarded *with* his chosen. And *the* thyrde that though ye deserue not to be harde for youre selfe. yet *that* he wylle graunte you youre askynges. by prayers of his holy moder. then ye say thus. *Deus plasmator*, God maker of man. sonne of the vntouched vyrgyn that gaue vs fredome. whome thow madest. *Qui angelis*, Ryghteful iudge. that hast punyshed by thy ryghtewesnes. aungels and men. that mysvsed thys grace. *Tu induratos*, Thou dyspysest them that are harded in synne. & thow receyuest them that do penaunce thow lyftest them vp. that bere downe themselfe. & thou ouercomest them. that bere vp themselfe. *Qui monita*, Thow that haste behyghte lyfe. to them that fulfyll thy byddynges. graunt vs gladly to fulfylle. what euer thow haste commaunded. *Vt cum*, That when thow comest iudge. saynge. go ye. come ye: felowe vs to them. by thy mothers prayer. whome thou shalte sette on thy ryghte syde. ¶ When oure Lorde Iesu cryste cometh to the doume. he shall say to the wycked, go ye cursed in to the endelesse fyre. And to the good. he shall say. Come ye blyssed of my father. And therfore ye say in thys last verse of thys hympne. that when he cometh iudge. he shall say go ye. come ye. Antempne, *Magnificetur rex*, The kynge of heuenly cheualry be magnyfyed and prayse. whyche beholdynge the mekenesse of hys hande mayden. hathe magnyfyed her aboue all thynges that he made. Hys benygne charyte be prayse wythoute ceasynge. that hathe ordeyned her to vs the mother of charyte.

The hymn translated.

[* *Folio .C.iiij.*]

*¶ At complyn Antempne.

Exultant, Sayntes ioye of mary the cheste of holynesse whiche dothe awaye the nede of all that flye to her. of the plente of grace. that she founde towarde god.

¶ The Hympne.

Celestis erat, This hympne ys spoken vnderful fayre. and darke examples. and therfore yt nedyth som maner exposycyon. The fyrste verse tellyth how by the malyce of lucyfer. the nynte parte of aungels. fel from heuen. The seconde verse tellyth how by the grace of the holy goste oure lady conceyued. The thyrde verse tellyth how by oure ladyes sonne. heuen ys to be fulfylled agayne wyth holy sowlles. And in the forthe verse ye aske that oure lorde Iesu cryste lyste to dwelle in you. and fede you wyth hys comforte. ¶ Fyrste ye shall vnderstande that the northe wynde ys colde and bytyng. and maketh fayre flowres som tyme to fade. And therfore by the northe ys vnderstonded the fende lucyfer. that by coldenesse of hys malyse caused other aungels that are lykened to fayre flowres. to falle from blysse. ¶ The holy goste also ys vnderstonde by the sowthe. for lyke as the sowthe wynde that ys in maner hotte. causeth often times rayne to falle vpon the erthe. wherby barayne londe and drye. ys made plenteous. and bryngeth fourthe fruyte: ryghte so the holy goste by the wynde of hys charyte. and holy inspyracion. maketh the rayne of grace to falle vpon bareyne sowlles. wherby they brynge fourthe *the* fruite of good dedes. But thys sowthe. that ys the holy goste blew oute ,moste meruaylous rayne of his grace when he made fruytefulle oure Ladyes wombe whiche ys lykened to drye and bareyne erthe. for she was moste drye. from all flesshely luste. and barayne by moste clene maydenhed. By these tow examples of the northe and of the sowthe. ye maye vnderstonde the tow fyrste verses of thys hympne. when ye saye. *Celestis erat curia*, The courte of heuen was fylled wyth fayre flowres. wherof *the* nynte parte faded. by the wodnesse of the northe. *Hinc austo*, Therfore the plesaunte sowthe blowynge.

An obscure hymn, and wants explanation.

The north wind signifies Lucifer.

The south wind signifies the Holy Ghost.

The hymn translated.

the bareyne erthe is wette wyth very wholsome rayne wherby yt was made plenteous. *In valle*, A grene lylye grew in a vale. of whose sede. the hyenesse of goddes mounte. flowreth *with* fayre blossomes ¶ vnderstonde by the lylye oure lady. by the vale. the worlde. or mekenesse. By the sede of the lylye our lorde Iesu cryste. By the hye mounteyne. heuen. And by the buddynge. holy sowles that are in the mounte of heuen. *Christe semen*, Cryste that art the beste sede of this fayre floryshynge lylye. sowe thy selfe in to vs. geuynge fruyte of solace. ¶ Antempne. *Angelorum imperatrix*, Empresse of aungels. assygne vs to theyre kepynge. that the wodde lyon goynge aboute. fynde not whome to deuoure in thy lytel people. Antempne. *Aue regina*, Hayle quene of heuens. Hayle lady of aungels. hayle holy toure wherof lyghte is sprongen to the worlde. Ioye thou gloryous. fayrest aboue all. fare wel ryghte fayre and pray alway cryste for vs.

¶ Here endeth the story of the Monday.
And begynneth the story of the Twesday.

[* *Folio .C.v.*]

*On tuesday at matins.

¶ The Inuitatory. *Filium dei.*

Come ye. worshyp we ioyeng the sonne of god. whome the prophetes ioyeng. prophecied before. to be borne of a vyrgyn. ¶ The hympne. *Decepte verbo*, This hympne tellyth how adam for hys inobedyence. was caste oute of paradyse in to the wretchednesse of this worlde. but for he repented hys synne. god lette hym wytte. that he wolde be borne of a vyrgyn. for hys redempcyon. *Decepte verbo*, The fyrste man folyly consentyng to the worde of hys deceyued wyfe. was made inobedyente to *the* commaundementes of god. *Hic eiectus*, He wretchedly caste oute from the glory of paradyse. was compelled to vysyte the worlde

The hymn speaks of the Fall of Adam through foolishly consenting to his wife's word:

lyuynge in pouerte. *Immortalis*, He that was vndedly. was made subget to dethe. A man nye lyke to aungels. is made felowe to bestes of the worlde. *Huic deus*, For he sorowed that he hadde synned. god gaue hym to vnderstande that he wolde be borne of a clere vyrgyn. Antempne, *Ab omnibus*, Oure lady delyuer vs from all our wyckednesses. reconsylynge vs to thy moste pyteous sonne. whyche of ryghtwysnesse hathe chastysed man that synned. Antempne. *Emitte*, Sonne of god. sende vs out thy lyghte. & thy trouthe. that we be ledde in to the bosom of mercy. of thy gloryouse mother Anthem. *Salua nos*, Moder of helthe. & of lyfe. saue vs from them that trouble vs, *that* the shadowe of dethe couer vs not. for we sprede oute our handes. to thy sonne. very god. *Verse. Auctor mortis*, The auctor of dethe is caste oute wounded from the regyon. of them that lyue. *Responce. Humanum*, Drawyng mankynde to hym. in to endelesse exyle. Benediccion *Ab hoste*, The meke vyrgyn moote defende vs from the wycked enmy. Amen.

losing immortality and being made like the beasts that perish.

¶ The fyrste Lesson.

Protestatur, This lesson sheweth. how Adam after he had synned. sorowed. for the offense of god that he was fallen in. by Eue. and howe he ioyed for the helthe that he shulde be restored to. by mary. *Protestatur*, Holy scrypture beryth wytnesse. that Adam beynge in the felycyte of paradyse. brake the commaundemente of god. but yt makyth no mynde. that he was vnobedyente to the wylle of god after he was come in to wretchednesse. *Vnde vere*, wherof yt ys veryly shewed. that Adam loued god wyth all the myghtes of hys harte. in that. that after hys sonne had slayne hys brother. he fledde the flesshely felyshyp of hys wyfe. And afterwarde herynge the byddynge of god: he coupeled hymselfe agayne obedyently to the

Adam's penitence, and his joy at the prospect of redemption.

Genes. iij.

After Abel's death Adam left his wife, but returned to her at God's bidding.

same wyfe. as matrymony askyth. *Grauius quoque*, And more greuously he repented hym that he had offended his maker: then that he had cast hym selfe to be tormented in moste greuous paynes. *Id circo*, Therfore yt is knowen. not to be vnrightful that as *the* ire of god cam vpon hym for pryde. by whiche he had offended god in hys felycyte: righte so grete *com*forte shulde be gyuen vnto hym beynge in wretchednes. by cause *that* he wayled. & sorowed in very mekenes. & in moste greuous penaun*c*e. *that* he had pr*o*uoked to wrathe so benygne a maker. *Maiorem autem*, And more comforte myghte Adam not parceyue: then to be certifyed. that god shulde vouchesafe to be borne of [* *Folio .C.xj.*] *hys generacyon. to bye agayne tho sowlles by mekenesse and charyte whyche the same Adam. deprau*ed* thorugh enuy of *the* fende. had throwen downe by hys pryde from endelesse lyfe. *Sed quia*, But for yt semeth vnpossyble to all wyse men. and as yt ys. that god. whome besemeth no byrthe. but moste honeste. shulde take to hym a body of mankynde by flesshely luste as other chyldren: moche more Adam. that was made wythoute flesshely delyte. byleued yt vnpossyble. *Ergo intellexit*, Therfore Adam vnderstode that it plesed not the maker of all thynges. to make a mannes body to hymselfe in that wyse. as he had made his body. or Eues body. *Credebat id circo*, Adam therfore byleued. that god wolde take mannes body of a person lyke in body to Eue. whyche shulde floryshe by parfeccyo*n*. of all vertues aboue all begotten of man and of woman. and be borne of her moste honestly wyth godhed. and manhed. her maydenhed safe. *Vnde sine omni*. wherfore yt is knowen to be byleued without eny dowte. that thys Adam. when he felte that god was in maner plesed to hymwarde. had grete sorow of the wordes whyche Eue lerned of spekynge wyth the fende: and lyke wyse when he came in to sorowe, & wretched-

["make" in orig.]

The impossibility of an Incarnation by natural conception

shewed Adam that it would take place by a miraculous conception.

nesse. he had greate ioye and comforte of the wordes. whyche thow. O mary. hope of all. shuldest answere to the aungel. *Dolebat quoque*. Adam sorowed also *that* the body of Eue. made of hys body. had drawen hym deceyuably to endelesse dethe of helle: but he ioyed for he knew *that* worshypfull body to be borne of thy body. O moste honest of vyrgyns: whiche shulde myghtely bryng agayne hym. & his *pro*geny to heuenly lyfe. *Tristabatur etiam*, Adam was also heuy. that Eue hys felowe. had begonne of ryghte grete pryde. to be vnobedyente to her maker. But he ioyed. for he se before that *thou*. O mary. hys moste dere doughter. shulde obaye to god in all thynges. wyth souerayne mekenesse. *Dolebat Adam*. Adam sorowed for Eue of pryde had sayd in her harte. as if she wolde be made euen to god. wherfore she felle to grete hurte in the syghte of god. and of aungels. But he ioyed that thy worde by whyche thow shuldest mekely *pro*fesse the. the handmayden of god. shone bryghte in theyr fore knowynge to thy grete glory. *Tristabatur etiam*, Adam was heuy also for the worde of Eue had prouoked god to wrathe. to dampnacyon of herselfe. and of all other that cam after her. But he ioyed for thy worde shulde draw the charyte of god to grete comforte. to the. and to all dampned by the worde of Eue. *Verbum enim*, For the worde of Eue caste oute herselfe wyth man. in grete sorowe from glorye. and shutte the gates of heuen to them and to her chyldren. *Tu autem*, But thy blyssed worde o mother of wysdome. broughte the to grete ioye. and opened the gates of heuen to all that wylle enter. *Vnde sicut*, wherfore as aungels in heuen ioyed. for that they se. before the makynge of the worlde that thow. O mother of god shuldest be borne: ryght so Adam of forknowynge of thy byrthe. had greate ioye and gladnesse. ¶ Responce. *Eua mater*, The mother Eue consentynge

A picture of Adam's sorrow for Eve's disobedience and its results, and of his joy at the prospect of Mary's obedience and its results.

The picture of Adam's sorrow and joy continued.

to the enmy. put out herselfe wyth man frome glory. changeynge lyfe into dethe. whose blyssed doughter obeynge to god. ouercame the enmy. restored glory. [* *Folio .c.vij.*] chased away dethe *and broughte agayne lyfe. Verse. *Laus deo*, Praysyng and glory be to god. that hathe puruayed to the frayle mother soche a doughter whyche ys made the mother of her father. ¶ The frayle mother. ys Eue. the doughter ys oure lady that is mother of her father. for she is the mother of god that ys father to all that he made.

¶ Benediccion, *Adiuua nos*, O amyable vyrgyn helpe vs in the cruel parayles of thys worlde. Amen.

¶ The seconde Lesson.

Other patriarchal history in its relation to the B. V. M.

Eiectus denique, Adam. Thys Lesson tellyth of the gouernaunce of mankynde. fro Adam vntō Abraham. and how Abraham. Isaac. and Iacob. and other patriarkes had knowlege. and ioyed of the comynge of oure lady. longe or she was borne. *Eiectus denique*, Adam cast oute of paradyse. had experyence in hymselfe. of the ryghtwesnesse. and mercy of god. dredynge god for ryghtwesnesse. and moste inwardely loueynge hym for mercy. all the tymes of hys lyfe. *Bene vtique*, And well was the worlde disposed. as longe as they. that cam after hym dyd on the same wyse. *Cessantibus*, But when men ceased to beholde the rytwesnesse. & the mercy of god: many of them forgatte theyr maker. *Nam credebant*, for they byleued tho thynges *that* plesed them. and ledde theyr lyues abhomynably in fylthe of flesshely luste. whiche thinge god gretly abhorrynge. slew all the dwellers of the worlde by fludde saue them whome by hys fore ordenaunce he saued by the shyppe of Noe. to the restorynge of the worlde. *Multiplicatus*, yet when the people of mankynde multyplyed ageyne. they felle thorughe the entysynge of the wycked spyryte in apostasye by

The holiness of Adam after the expulsion from Paradise.

The wickedness of his descendants.

Genes .vj.

Genes .vij.

ydolatrye. from the worshypynge of very god. endytynge a lawe to them selfe contrary to goddes wylle. *Sed deus*, But god moued of hys moste mercifull fatherly pytye vysyted Abraham the trew folower of his faythe. and made couenaunte wyth hym and with hys progeny and fulfylled Abrahams desyre. geuynge hym a son called Isaac. of whose progeny he behyghte. hys sonne criste to be borne. *Vnde bene*, wherfore yt is knowen wel credible. that yt was shewed also of god to abraham. that one of the doughters of hys lynage. a clene vyrgyn. shulde brynge furthe the sonne of god. *Creditur quoque*, yt ys also byleued that Abraham ioyed more of that doughter to come. then of Isaac hys sonne. and loued her with more charite. then his sonne ysaac *Intelligendum est*, yt ys to be vnderstanded that Abraham *the* frende of god. purchased not temporall goodes for pryde. or for couetyse. ne that he desyred a sonne for hys owne bodely comforte: for he was as a good gardener that faythfully seruynge hys lorde. plaunted a lytell braunche of a vyne in hys orcherde. vnderstandynge *that* therof vnnumerable vynes myghte be planted, and that a chosen vynyerde shulde be made therof. And therfore he gathered donge. that the vynes made fatte therof. shulde not fade. but be made plenteous to brynge furthe fruyte. *Letabatur quippe*, That gardener was glad. for he knew that there shulde be a certayne tree amongest hys lytell plantes so hyghe and [*]so delectable. that yt shulde soueraynly delyte hys lorde to walke in the vyneyerde for fayrenesse of the tre and that the same lorde shulde taste the swetnesse of *the* fruytes of yt. And reste hym esely syttynge vnder the shadow therof. *Per hunc*, By thys gardener. ys vnderstonded Abraham. and the lytell braunche of the vyne: Isaac hys sonne. And by the many vynes to be planted therof; all hys progeny And by the dongue are vnderstonded.

Genes .xij.

Ca. 15, 17, & 22.

Abraham's foreknowledge of the Virgin Mother, and his joy.

Abraham gathered riches as a gardener manures a young vine to propagate a vineyard from it.

[*] *Folio .C.viij.*

worldely rychesse. whyche Abraham goddes loued. desyred not. but to the sustenaunce of goddes people. *Per illam*, By that fayre tree ys betokened the vyrgyn mary. And by the lorde almyghty god, that purposed not to come in to the vyneyerde that ys. in to the progeny of Abraham. tylle that hye tre were there. that ys. tylle the gloriouse vyrgyn mary hys moste dere mother. were come to dew age. *Cuius*, whose moste innocente lyfe. ys lykened to fayrenesse. that god delyteth to see. whose workes soueraynely pleasaunte to god. are vnderstonded by the swetnesse of the fruytes. And by the shadow. of hyr maydenly wombe. whome the vertew of the hyest beshadowed. *Prescius itaque*, Therfore Abraham knowynge that this vyrgyn that shulde brynge furthe god shulde come of his generacyon: he was more comforted of her. then of all sonnes & doughters of hys kynred. *Hanc deniq*ue, And this faythe. and holy hope. that ys to saye. of the byrthe of the sonne of god. that was to come of the progeny of the same Abraham: the same Abraham lefte for herytage for greate faythe to Isaac hys sonne. And that ys wel p*r*oued in that. that he made hys seruante whome he sente for the wyfe of hys sonne. to swere vpon hys raynes. that is to saye by hym that shulde come oute of hys raynes in tyme comynge. menynge therby. that the sonne of god shulde be borne of hys lynage. *Isaac quoq*ue, yt ys knowen also. that Isaac by the blyssynge that he gaue to hys sonne Iacob: lefte hym the same herytage. that is the forsayde faythe & hope. *Benedicens*, And Iacob blyssynge hys twelve sonnes. eche by themselfe. lefte not to comforte hys sonne Iude. wyth the same herytage *Vnde vere*, Wherof yt ys veryly proued. that god loued so hys mother wythout begynnynge. that as he had moste ioye of her or eny thynge was made: ryghte so he gaue hys frendes grete comforte also. of that that she shulde

Abraham's faith and hope handed on to Isaac:

Genes .xxiiij.

Ibidem .27. who left the same heritage to Jacob.

Genes .49.

be borne. *Et sic*, And so, as fyrste to aungels and after to the fyrste man. righte so afterwarde to patriarkes also. was gyuen grete comforte of the gloryouse mother of god to be borne. Re. *Intelligens*, Abraham vnderstandynge that they that come of hym. shulde be lyke to the starres. ioyed more of the. and of thy sonne. O. fynder of grace. then of all other doughters and sonnes of hys lynage. Verse. *Exultet*, Therefore oure company mote be glad. and hyly ioye of the. and of thy blyssed sonne. as welle as father Abraham. Benedyccyon, *Mater vere*, The mother of very charite. mote lose the bondes of oure wyckednes. Amen.

So was the foreknowledge of the Incarnation carried on.

¶ The thyrde Lesson.

Vere caritatis, Thys lesson tellyth. how the holy prophetes ioyed. and were comforted in al dysease by foreknowynge. that, they had of the comynge of oure lady. *Vere caritatis*, God ys the louer of very charite. and god is the selfe charyte. that shewed also grete charyte to hys when he delyuered the people of Israel by hys power oute of the thraldome of Egypte. geuynge them a londe moste plenteous. wherin they shulde dwelle in prosperyte wyth all fredome: *Horum quippe*, But the gylefull enmye. hauynge ful greate enuy to theyr prosperyte. drew them wyth hys cauellacions vnnumberably for to synne. *Illi autem*, And they not laborynge to withstonde the deceytes of the fende. were wretchedly ledde to the worshypynges of Idols. settynge at noughte the lawe of Moyses. & forgettyng and moste folyly dispisynge that couenaunte that god made with Abraham. *Respiciens vero*, But after this mercyful god beholdynge his frendes that serued hym deuoutly wyth ryghte faythe. and trew charite. and wyth kepynge of the lawe: vysyted them mercyfully. And that they shulde be the more feruente in goddes seruyce. he set vp prophetes amongest them. that by

The history of the Israelites in its relation to the B. V. M.

[* *Folio .C.ix.*]

them the enmys of god shulde turne ageyne to his loue. and to ryghte faythe yf they wolde. *Vnde vere*, wherfore yt is veryly to knowe. that as a hasty floude that shulde come downe from the toppe of a mounte in to a depe vale. shulde brynge all thynges *that* flowed therwyth in to the vale. whyche after meuyng of the water shulde be sene appere: righte so the holy goste vouched safe to slyde in to the hartes of the prophetes bryngynge wyth hym oute of theyre lyppes tho wordes whyche he wolde shew to the correccyon of thys errynge worlde. *Inter omnia*, But amongest all thynges that slydde vnto them by thys by thys swete flowde of the holy gooste: thys flowed moost swetely in to theyre hartes. and thys flowed moste delectably oute of theyr lyppes: that god maker of all thynges shulde vouche safe to be borne of a clene virgyn. and that wyth hys amendemente and satysfaccyon he shulde by ageyne tho sowlles to endelesse blysse. whyche sathanas by the synne of Adam had throwen downe in to wretchednesse. *Nouerunt etiam*, They knew also of the inflowynge of this flowde. that god the father wolde be so welle wylled to mannes delyuerannce. that he shulde not spare hys onely begotten sonne. and that the. sonne wolde be so obedyente to the father. that he shulde not denye to take a dedly body. And that the holy goste wolde moste gladly be sente wyth the sonne: and yet he was neuer departed from the father. *Sed hoc etiam*, But thys was also open ynough to the prophetes. that. that sonne of ryghtwesnesse goddes sonne. shulde not come into the worlde. tyl there were rysen a starre out of Israel. that myght *with* hys heate touche to the heate of the sonne. *Per hanc*, Therfore by thys starre ys vnderstonded. the vyrgyn that shulde brynge furthe god. *Per calorem*, And by the heate. ys vnderstonded her moste feruente charyte. wherby she shulde so towche to god. and god

The inspiration of the prophets made their words bubble forth from their lips:

especially respecting the Incarnation.

Thus the prophets knew of Christ's obedience even to death.

The "star out of Israel" explained of the B. V. M.

to her. that god shulde fulfylle wyth her all hys wyl. *Et vere*, And veryly as prophetes gatte comforte in wordes. and warkes of hys sonne vnmade. and makynge all thynges: righte also god gaue them greate comforte in theyre trybulacyons by thys forknoweynge. by whyche they knew that thys starre. that ys mary. shulde be made. *Dolebant enim*, For the prophetes sorowed gretly. seynge the sonnes of Israel forsake the law of Moyses. for theyr pryde and flesshely 'luste. and [a Folio .C.x.] seyng the ire of god falle vpon them. the charyte of god beynge farre from them. *Exultabant autem*, But they ioyed knowyng *that* the selfe lorde & maker of *the* lawe. shulde be pleased by thy mekenesse of the clenes of thy lyfe. O. Mary sterre most bryghte. and *that* he shulde receyue them in to hys grace. that had prouoked hym to ire. and wretchedly ronne in to hys indignacion. *Dolebant insuper*, Farthermore the prophetes were sory. for the temple of god was destroyed wherin the offerynges of god shulde be offered. But they ioyed. seynge that the temple of thy blyssed body shulde be made. whiche shulde receyue god hymselfe. in to yt wyth all comforte. *Dolebant etiam*, They sorowed also for the walles and gates of Ierusalem were destroyed. and the enmyes of god entered. and ouercam yt bodely and sathanas gostly. *Sed exultabant*, But they ioyed of the. O. Mary moste worthy gate knowynge that the moste stronge gyaunte that ys god himselfe. shulde take armure in the. by whyche he shulde ouercome the fende and all enmyes. *Et sic*, And thus veryly the prophetes, as welle as the patriarkes. were moste gretly comforted of the. O. moste worthy mother. Responce. *O ineffabiliter*, O. lytel mayden vnspecably ryche. in a poure towne. whyche receyued the sonne of the hye kynge sente vnto her. in to the hawlle of gladnesse. she fedde hym wyth desyred delyces. and gyrthe hym aboute wyth the armure of

The prophets' sorrow for their national troubles, and their joy at the prospect of their national honour.

power. Verse. *Hic ad patriam*, This ouercomer goynge agayne in to hys contre. made her quyen in endelesse praysynge. ¶ Thys lytell mayden ys oure reuerente lady. that when she conceyued the sonne of god was lytell in age. and lytel in mekenes. and mayden in clennes. But she was riche in all graces & vertues. The powre towne it this worlde. whiche was fulle powre then from all goostly rychesse. And therfore yt was the more meruelous to fynde so ryche a mayden in so powre a towne. The kinge is the father of heuen that sente hys sonne Iesu cryste to thys glorious virgyn. that he shulde be her sonne also. And she receyued hym in to her worshypfulle wombe. whiche was to hym an hawlle of gladnesse. for he was pleased and ioyfulle to dwelle therin. She fedde hym wyth delyces of her maydenly brestes. For the mylke therof and the fowde that he toke of her handes pleased hym as delyces moste desyrable. The armure of power is the holy body that he toke of her. where vpon he bare meny harde strokes in tyme of hys passyon. and so he ouercame all hys enmyes and oures. that are the fendes of helle. And then as a worshypfulle ouercomer. he turned home agayne. by hys assencyon. and made the same vyrgyn quyne of heuen in her assumpcyon. there to be had in endelesse praysynge. and worshyp aboue all aungels and sayntes. ¶ Verse. *Hosti fallaci*, Eue gaue credence to the deceyuable enmy consentynge vnto hym. Responce. *Prolem*, Makynge subgecte to harde dethe. the chyldren that she had not yet borne.

The Respond of the Lesson explained.

¶ At Lawdes Antempne.

Scitote populi, knowe ye people that the vyrgyns sonne. ys the same god that made vs. whome patriarkes desyred. whome prophetes preched. whose mercy abydeth without ende.

¶ The Hympne. [* *Folio .C.xj.*]

Dolens Adam, Thys hympne ye maye easely vnderstande. by the fyrste lesson of thys same daye for yt accordyth in all wyse therto. *Dolens*, Adam sorowynge of the speche that the serpente spake to Euc. mornynge in penaunce for that she byleued vnto hym. *Gaudens est*, Ioyed of the vyrgyn whyche he knew shulde bere god. vnderstandynge that she shulde neuer byleue to the wordes of the fende. That is to say to the fendes suggestyon. or sturrynge. *Luxit vxorem*, He weyled that hys own wyfe had bene moste prowde. ioyenge for he knew before that the doughter shulde be mooste meke in all thynges. *Que per*, whyche by obedience hathe opened the gates of heuen. that the mother by pryde deserued to be shytte to all. Verse. *Aue maria*, Mary the doughter of Eue hauynge compassyon to the cruel mother. Responce. *Aufert*, Dothe awaye her repreues. berynge the auctoure of lyfe. ¶ Antempne. *Benedictus*, Blyssed be thow moste worthy sower that haste sowen a grayne of the beste whete in the best lande. wette wyth the dew of the holy goste. whyche grayne deed ys meruelously multyplyed. wherwith aungels are fedde. wherby deade men lyue agayne. by whyche sycke men ar heled. wherby all thynges are restored. ¶ Thys sower ys the father of heuen. the grayne ys the sonne. the erthe ys oure Lady. The grayne was sowen in the erthe by hys incarnacyon. yt was dede by hys passyon. And yt was multyplyed to many graynes. after hys assencyon. by conuersyon of people to crysten faythe. for eche good crysten man and woman. ys a grayne of oure lordes garnyer. *Benedicamus quem*, Blysse we the Lorde. whome the mouthes of Prophetes behyghte vs to be borne of a mother that neuer knew synne. *Benedicamus domino*, Blysse we the lorde that was behyght vs by the voyce of prophetes to be borne of the kynred of Dauyd.

This hymn echoes the first Lesson.

The parable of the Sower. The Seed is the WORD of God.

¶ At Pryme the Hympne.

The hymn "Veni Creator" applied to the miraculous conception.

Veni Creator, There are spyrytes created & made. that are aungels. & sowlles. And there ys a spyryte not made. but maker of all thinges. that is god hymselfe. and to thys spyryte maker. ye speke here in this hympne when ye saye. *Veni creator*, Come spyryte maker that comest in to the hartes of prophetes. that they shulde prophesy god to be borne of a vyrgyn. *Qui paraclitus*, Thow that arte called a confortoure. be confortoure to wretches. thorugh prayer of this vyrgyn. whome thow haste made a chaste mother. Antempne. *Multe*, Many are the trybulacyons of the ryghtwes. and from them all thy sonne shall delyuer them O. vyrgyn conforte of the heuy.

¶ At Tyerce Antempne.

Pretende, Benygne God shewe thy mercy to them that knowe the, that with the flowde of thy delyte. haste gyuen drynke to Mary. whyche thrysted the aboue all thynges.

[* *Folio .C.xij.*]

*¶ At sexte Antempne.

Benedicta, Blyssed be thou mary. hawlle of fayrenesse temple of the kynge of blys. whose mercy we haue receyued. oute of *the* myddes of thy moste holy wombe.

¶ At none Antempne.

Noli domina, Lady wyl thow not forsake vs in the fereful dome of thy sonne. to whome the father hathe gyuen all doume. whose ryghtwenes heuens shall shew. whose lowke. all power shall drede. when he cometh to deme hys people. *Verse. Tu plasmator.* O thow meruelous excellente bryghtenesse. aboue all thynges that euer were made. Re. *Tu placa*, Pease thy sonne to vs. *thou* fylled ful of grace.

¶ At euensonge Antempne.

Omnem potestatem, O mekest of maydens. we arecte to thy hye sonne. al power. & all vertew. whiche settyth vp kynges & putteth them downe. that hathe done all thynges. what euer he wolde in heuen. & in erthe. & in see. and in all depnesses.

¶ The Hympne.

This hymn speaks of the joy that accompanied the foreknowledge of Mary's birth.

Virgo deum, The fyrst verse of thys Hympne. ye speke of the ioye that god and hys aungels. and Adam & Eue had: in forknowynge of the byrth of oure lady. In the seconde verse. ye speke of the ioye that patriarkes. and prophetes had of *the* same. In the thyrde verse ye synge of the ioye. that hyr father and mother had of her. knowyng what she shulde be. In the forthe verse is sayde. that all oughte to ioye of her concepcyon. & byrthe. And in the fyfte verse. ye praye that ye maye worthely worshyp hyr byrthe. and by her prayer be delyuered from synne. Therfore ye begynne and say thus. *Virgo deum*, Vyrgyn makynge god glad. geuynge solace to aungels. geuynge ioye to them that were fyrste made. knowyng that *thou* shuldest be borne. *Patriarcharum*, Thow gaue comforte to the hartes of patriarkes. & to the sowlles of prophetes. that prophesyed the to be borne. *O quanta*, O how greate ioyes were gyuen to thy father and mother. that knewe before suche one thow shuldest be. of the greate grace of god. *Quis est*, who ys yt. whome the concepcion of the mother of god maketh not glad. yf her ioyful generacyon please hym. *Da nobis*, Therfore lady graunte vs so to worshyp thy byrthe that our synnes be losed. by thy pytefulle prayer. Antempne. *Sancta maria*, Saynte Mary socoure thow wretches. helpe the weke comforte the mournynge. pray for the people. be meane for the clergy. pray for deuoute women. al mote fele thy. helpe. who euer they be *that*

The hymn translated.

often vse to haue mynde vpon the. *Benedicamus*, Blysse we the sonne of the endelesse kynge. lorde of heuen. & of erthe. & of helle. for the concepcyon of hys mother. *Benedicamus*, Blysse we the sonne of the endelesse kynge. for the concepcyon of hys mother. Alleluya. &c.

¶ At Complyn Antempne.

Memor dominus, The lorde hauynge mynde of the myldenesse of hys spouse. entred wyth ioye in to her tabernacle. [° *Folio .C.xiij.*] °¶ Thys spouse ys oure lady. the tabernacle is her holy wombe.

¶ The Hympne.

This hymn speaks of prophecies and types of the Incarnation.

Victum vitalem, Thys hympne bryngeth to mynde. how god gaue man to eate of the fruytes of paradyse. And how the fende poysoned theyre meate. whan by hys lesynge he made them eate of the fruyte that god forbade them. The lesynge was when he sayde to Eue. that they shulde not dye. thoughe they eate of that fruyte. In the seconde. and thyrde verse. ye saye how the holy goste enspyred the prophetes to telle of oure lady. that shulde brynge furthe fruyte to make a drynke to the helthe of them that were poysoned by the fende. ¶ And for in the thyrde verse oure lady ys lykened to the rodde of Aaron: ye shall vnderstonde that as holy scripture sayeth. god bad Moyses take of eche kynred of Israel. a rodde. of whyche. one was the rodde of Aaron. And when Moyses had put them in the tabernacle of god. on the morowe he came agayne. and founde that the rodde of Aaron burgened and flowred and broughte furthe fruyte. And lyke as this rodde wythout eny moysture of erthe. or of water. and wythoute tareynge of tyme after eny kyndely workynge. flowred and fruyted: ryghte so thys holy rodde oure gloryous lady. above all workynge of kynde. conceyued & bare our lorde Iesu cryste and therfore

Christ the medicine of the Fall.

Numeri .xvij.

Aaron's budding rod the type of the Virgin Mother,

she ys lykened to the rodde of Aaron. *Victum vitalem* God gaue mankynde fowde of lyfe wherin the enmy spued venym by a worde of lesyng. *Corda vatum*, The holy goste fulfylled wyth swetnes the hartes of prophetes. whome he sturred to speke of a maruaylous vyrgyn *Que sicut*, whyche as the rodde of Aaron. shulde meruaylously gyue fruyte. that shulde brynge drynkes of lyfe. to them that were hurte. wyth the worde of the enmy. *O Iesu*. O. Iesu souerayne trouthe. dwelle with vs contynewally. that the falsehed of the cruel enmy. sley vs not deceyuably. Antempne. *Lumen verum*, The very lyghte that thou haste broughte furthe. O starre moste clere mote shyne al abowte vs euery where. puttyng oute from oure wyttes the darkenesse of dethe. ¶ Antempne, *Aue regina*, Hayle quyene of heuens. mother of *the* kynge of aungels. O. mary flowre of vyrgyns. as rose or lylye. gyue oute prayers to thy sonne for the helthe of crysten people.

of whom came the Fruit which is the Life of fallen man.

Here endeth the story of
the Twesdaye. And be-
gynneth the story of
the wednesdaye.

[* Folio .C.xliij.]

*On wednesday at matyns.

¶ The Inuitatory. *Ortum virginis*, Halowe we the byrthe of the virgyn and mother mary. worshyp we the lorde cryst her sonne.

¶ The Hympne.

Errorum pleno, Lyghte spryngeth oute to the worlde fulle of darckenesse whyle mary cometh out of the preuy places of her mothers wombe. *Lux lucem*, Lyghte is shewed by gettinge lyghte. that ys. mary

that begatte Iesu cryste. darckenesse of dethe is put awaye *the* bonde of synne ys losed in the holy virgyn. *Tu luna*, Thow arte the mone wythoute clowde. the beame of the hye sonne: by whose shynynge the dartes of the enmye are more warely eschewed. *Tu cristallinus* Thow arte the chamber of crystall. wherin the mercyfulle kynge of blysse syttynge. hathe by the made an ende of oure wretchednesse.

Antempne. *Corrige virgo*, Vyrgyn moste prudente correcte thow oure vnwyse hertes. that thy sonne lokeynge from heuen. mote se vs. vnderstandynge and sekeynge hym.

Antempne. *Cepelle*, Mary hope of all. putte awaye all wyckednesse from oure tabernacles. for vpon *the*. we caste our cure.

Antempne. *Gloriose*, The grace of the gloryouse mother of god. mote delyuer oure sowles from dethe. and oure fete from slydynge. that we mote please before god in the lyghte of them that lyue. That ys of aungels. and of sayntes in heuen. ¶ By the fete in thys antempne. is vnderstonded the affeccyons of the harte. whyche may full sone slyde to synne. but yf they be the better kepte. Verse. *Ab initio*, Mary was ordenyd the mother of god. from wythoute begynnynge. Responce. *Que vere*, whyche loued god veryly wyth all her harte aboue all thynges. Benediccion, *Nostre tenebras*, The vyrgyn mother of wysdome. mote lyghten the darckenesse. of our ignoraunce. Amen.

The feet mystically mean the affections.

¶ The fyrste lesson.

Erant homines, Thys lesson tellyth. why god gaue a lawe by Moyses. to hys people. and how holy a wedlocke was betwyxte Ioachym and Anne. And how. and why the day of her concepcion ought to be hadde in reuerence. *Erant homines*, Er then the lawe was gyuen to Moyses. men were longe tyme ignoraunte not

The law of Moses given in condescension

knowynge how they shulde gouerne themselfe and theyr dedes in thys lyfe. & therfore they that were feruente in heate of the loue of god. ordeyned besely theyr dedes and theyr maners. and they trowed to please god. *Alii vero,* But other that had not the loue of god. despysyd the drede of god and dyd what euer them lyste. *Horum igitur,* Therfore the goodnesse of god mercyfully condescendynge to theyr ignoraunce. ordeyned a lawe by hys seruante Moyses. by whiche they shulde be gouerned after all the wylle of god. *Hec deniq*ue, And this lawe taughte how god. and the neybur shulde be loued. and how wedlocke betwyxte man. and woman shulde be kepte after the lawe of god. and of honeste. so that of suche wedlocke they shulde be broughte fourthe who*me god wolde calle hys owne people. *Et vere,* And trewly god loued this maner wedlocke so moche. that he ordeyned to take therof. the mooste honeste mother of his manhod *Vnde quemadmodum,* Therfore as an egle that flyeth on hye in the ayre. and beholdeth many woddes. shulde se one tre a far so sewrely rowted that yt myghte not be rente vp. wyth eny blastes of wyndes. and the body of the tree were so longe and euen. that no man myghte clymbe vp therby. whiche stode also in suche a place that yt semed vnpossyble that eny thynge shulde falle thervpon from aboue & the egle bysely beholdynge this tree. shulde make therin hys neste. wherin he wolde reste: so god to whome thys egle ys lykened. to whose syghte all thinges presente and to come. are clere and open: whyle he behelde all the rightwys and honeste wedlockes. that shulde be from the fyrste makeynge of man. vnto the laste day. he se none lyke in godly charyte and honeste. vnto the wedlocke of Ioachym and of Anne. *Et idcirco,* And therfore yt plesed hym that the body of hys moste honeste mother

to men's ignorance.

The law of marriage ordained.

[* *Folio .C.xv.*]

As an eagle chooses his nest among the trees from afar,

so God chose among many wedlocks that of Joachim and Anne as the one in which the nest of His Incarnation was to be built.

whiche is vnderstonded by the neste shulde be bygotten of thys holy wedlocke. in whiche body he hymselfe shulde vouche safe to reste with all conforte. *Congrue*, And conuenyently are deuoute wedlockes lykened vnto fayre trees. wherof the route. ys suche vnyon of tow hartes. that ys to say that they be wedded togyther. for that onely reason that worshyp and glory come therof to god hymselfe. *Conuenienter*, The wylle also of suche wedded man or woman ys conuenyently lykened vnto fruytefulle braunches. when they kepe so the drede of god in all theyre workes. that they loue honestly togyther after the commaundemente of god. onely by cause of bryngynge furthe of chyldren to the praysynge of god. *Talium*, For the gyleful fende may not atteyne with his myghtes and craftes to the hynesse of suche wedlockes. whan theyre ioye ys not else. but that worshyp and glory be gyuen vnto god. & when also no trybulacyon heuyeth them. but the vnworshypynge and offense of god. *Tunc autem*, Then also seme they to stande in sure place: when the plente of worldely worshyppes or of rychesses. may not drawe theyr hartes vnto loue therof or to pryde. *Vnde quia*, Wherfore for god knew before. that the wedlocke of Ioachym & Anne shulde be suche: therfore he ordeyned that hys dwellynge place. that is to say the body of his mother shulde be gathered therof. *O Anna*, O. reuerente mother Anne. how precyous tresure barest thow in thy wombe. when Mary that shulde be the mother of god rested therin. *Vere sine*, Treuly yt is to be byleued wythout eny doubte. that god hymselfe loued that matter of whyche Mary shulde be formed & made. anon whan yt was conceyued and gathered in the wombe of anne more then all the bodyes of men and women. bygotten and to be gotten of man and woman in all the worlde. *Vnde venerabilis*, wherfore worshypful anne may trewly be called the

The holiness of the parents of Mary.

tresourye of almyghty god for she hydde in her wombe. his tresoure. louely to hym aboue all thynges. *O quam prope*, O. how nyghe was the harte of god contynewally vnto thys tresoure. *O quam pie*, O. how benygnely and gladly fastened he his eyne of his maieste vnto this tresoure: that sayeth *afterwarde in hys gospel. *Vbi est thesaurus tuus ibi est et cor tuum*, That ys, where is thy treasure there is also thy harte. *Et ideo vere*, And therfore yt is treuly to byleue that aungels ioyed not a lytel of thys treasure. when they knew that theyr maker whome they loued more then themselfe. loued that treasure so moche. *Qua propter*, wherfore yt were ful conuenyente & worthy that. that day were had of all in grete reuerence. on whyche. that mater was conceyued and gathered in Anne's wombe. of whyche the blessyd body of the mother of god shulde be formed. whiche god hymselfe and all hys aungels loued wyth so moche charyte. Res. *Beata mater*, Blessed mother anne. chest of the endelesse kynge. whyche hyd in the. the tresure moste acceptable to hym. wher wyth he enheryted hys onely bygottten sonne. and made nedy folke riche. and delyuered wretched prysoners. Verse. *Exulta*, Joye *thou* reuerent mother of thy moste reuerent doughter. whiche beynge vyrgyn hathe bygotten hym that made al thynges. Benediccion, *Stella maria*, Moste mercyfull mary sterre of the see. socoure us. Amen.

Anne became a treasury of God's treasure, as the mother of Mary.

[* *Folio .C.xvj.*]

Math. vj.

¶ The seconde Lesson.

Deinde postquam, Thys lesson tellyth of the puttyng of oure ladyes sowle in to her body. and of her byrthe. And how aungels and men desyred her byrthe for diuerse causes. *Deinde postquam*, Farthermore after that blessyd matyer had a body formed in the mothers wombe. in conuenable tyme as it was semynge yt to haue: then the kynge of all blysse. mored hys treasure puttynge in to yt a lyuynge sowle. *Et quemadmodum*,

The soul of Mary added to her body by God.

And as a bee. that flyeth aboute flowry fyldes. serchyth bysely all grasses and herbes that hony may be gatheryd of. for of his naturall knowyng he can discerne. where the fayrer floure burgenyth. whyche floure yf he se yt not yet sprynge oute of the huske. yet he abydeth neuerthelesse delytablely with desyre. the spryngyng therof that he may vse the swetnesse therof vnto hys pleasaunce: & lyke wyse. god of heuen. that beholdeth moste clerely al thinges. with the eyne of his mageste when he se mary yet hyd in the preuy place of her mothers wombe. to whome. he wyste in hys euerlastynge forknowynge. that no man of all the worlde. shulde be lyke in all verteu: abode her byrthe with all conforte and ioye. that by the swetnesse of that maydens charyte. hys moste plenteous godly goodnesse shulde be shewed. *O quam clare*, O. how brighte shone that rysynge morowe tyde in annes wombe. when the lytel body of Mary. was quyckened therin. by comynge of the sowlle. whose byrthe aungels and men desyred to see. wyth so greate desyre. *Verumptamen*, Nethelesse yt ys to marke. that as men that dwelle in tho londes were the sonne lyghtenyth them wyth hys beames as welle on nightes tyme. as on day tyme. desyre not the sprynge of the morowe tyde by cause of lyghte. whyle *the* lyghte of the sonne is moche more clerer then [*] the lyghte of the morow tyde; but for they vnderstonde. that the morowe tyde. apperynge. the sonne shall go vp hyer. and theyre fruytes whyche they hope to gather in to theyre barnes. shall the soner and the more parfytly waxe rype. of the benefyce of the hete therof. *Illarum autem*, And they that dwelle in suche contrees as are couered wyth darckenesse of nyghte. are not onely glad for that they knowe the sonne shall aryse after *the* sprynge of the morowe tyde. but also they are more reioysed. for they vnderstonde. that the morowe tyde paste. they maye se

Then a day-dawn began to spring out of darkness.

Even where the sun shines in the night men welcome the warmth of its noon-day height.

[* *Folio .C.xvij.*]

Elsewhere the sun is welcomed for light as well as heat.

tho thynges that they haue to do. *Consimili modo*, In lyke wyse holy aungels that dwelle in the kyngdome of heuen. desire not the sprynge of the morowtyde. that ys to say. the byrthe of mary by cause of lyghte. for the very sonne. that ys god hymselfe. passed neuer from theyr syghte. but therfore they desyred the same vyrgyn to sprynge by her byrthe in thys worlde. for they knew welle. that god whyche ys lykened vnto the sonne. wolde shewe more openly by thys morowe tyde. hys moste charyte whyche is vnderstonded by the heate. and that men whyche loued god shulde be made fruitefull by good workes. and that by the stable perseueraunce in good they shulde be made rype. so that aungels myghte gather them in to euerlastynge barnes. whyche are lykened to heuenly ioy. *Homines vero*, But men of this darcke worlde. knoweynge before. the byrthe of the mother of god. ioyed not onely therof for they vnderstode that theyr delyuerer shulde be borne of her. but they ioyed also for by cause that they shulde se the moste honeste maners of thys gloryous vyrgyn. And for they shulde lerne of her more playnely. what shulde be done. and what shulde be fiedde. *Hec etiam virgo*, Thys vyrgyn also. ys that rodde that Isaye sayde before. shulde com out of the rowte of Iesse. *Floremque*, And prophesyed that a floure shulde sprynge oute therof. vpon whyche floure the spyryte of god shulde reste. *O virgam ineffabilem*, O vnspecable rodde. whiche whyle yt grew in Annes wombe. the pythe and the merwe therof abode more gloriously in heuen. *Hec itaque virga*, For thys rodde was so smalle that yt turned lyghtly in the mothers wombe. but the pythe therof was so greate in lengthe and bredeth. that no mynde was suffycyente to thynke the gretenesse therof. *Non enim valuit*, Thys rodde myghte not brynge fourthe the flowre. tylle the pythe gaue yt vertew of burgenynge by hys entre. *Nec etiam*, Ne

So the Incarnation reuealed more clearly the never absent God.

Isaie xj. The Rod of Jesse interpreted of the B. V. M.

the vertew of the pythe apperyd not openly. tylle the rodde gaue hys moysture vnto the pythe. *Hec denique*, Forsothe thys pythe ys the parsone of the sonne of
Psal. 109. god. whome thoughe the father begat before lucyfer: yet he apperyd not in the flowre. that ys to say in mannes body. tylle by the assente of the vyrgyn. whyche ys vnderstonded by the rodde, he toke the matyer of thys floure of her moste clene blode in her maydenly wombe. *Et quamuis*, And thoughe the blyssed rodde. that ys to saye gloryous mary. was departed from her mothers body in her byrthe. yet the sonne of god was no more departed from the father. when the vyrgyn bare hym bodely in tyme. then when the father begat hym euerlastyngly without body.
[* Folio .C.xvij.] *Spiritus quoque*, & the holy goste was vndepartabley in the father. and in the sonne. from wythoute begynnynge. for they are thre persones and one godhed. Responce. *Stirps iesse*, The kynred of iesse. hathe broughte fourthe a rodde. and the rodde a floure. and vpon thys floure restyth the holy goste. Verse. *Virgo*, The vyrgyn mother of god. ys the rodde. the floure ys her sonne. Benedictio, *Matris cristi*, The gloriouse byrthe of the mother of criste, be to vs euerlastynge gladnesse. Amen.

¶ The thyrde Lesson.

Three flames of Divine Love in the Incarnation, from the Three Persons of the Trinity.

Igitur sicut eternaliter. Thys lesson tellyth of thre flaumbes of charyte of the blyssed trynyte to the helthe of man shynynge in heuen. And of other thre flaumbes of charyte of oure lady after her byrthe shynynge in erthe. And how men oughte to worshyp her natyuyte in erthe. and to thanke. and to prayse god hartely therfore. *Igitur sicut*, Therfore as there was endelesly one godhed to the father. and the sonne. and the holy goste: so was there neuer in them dyuerse wylle. *Vnde quemadmodum*, wherfore lyke as thre flaumbes

shulde come oute of one burnynge fyre. ryghte so oute of the goodnesse of goddes wylle. thre flaumbes of charyte. come euenly furthe vnto the parfeccion. & makynge of one worke. *Flamma eum*, For the flaumbe of charyte. comyng from the father. brente moste bryghtly before aungels. when they knew. that hys wylle was benygnely to wylle gyue his loued sonne for the delyuerance of hys thrall seruante. *Caritatis* *Ioannis .iij.* *flamma*, The flaumbe of charite comynge from the sonne. was not hyd. when he wolde at the fathers wylle: sett hymselfe at noughte takynge the forme of *Philipp .ij* a seruaunte. *Flamma quoque*, And the flaumbe of charyte comyng from the holy goste. was seen not lesse feruent. when he gaue hymselfe redy to shew by open warkes the wylle of the father. & of the sonne, & of hymselfe. *Et quamuis*, And though *the* moste feruente charyte of thys godly wylle. shone by all heuens. geuyng vnspecable comforte vnto aungels. of his charite yet ageynebyeng myghte not come therof to mankynde. after the euerlastynge fore ordenaunce of god: tyl mary were begotten. in whome shulde be kendeled so feruente a fyre of charyte. that the swete smoke therof styeng vp on hye: the fyre. that was in god shulde pore yt selfe in to yt. & slyde therby in to thys colde worlde. *Hec denique*, Forsothe this vyrgyn after her byrthe. was lyke vnto a new lanterne not yet lyghte. & yet it muste be lyghte so. *that* as the charite of god whiche is lykened to thre flaumbes. shynyng in heuens in lyke wyse this chosen lanterne mary. shulde shyne with other thre flaumbes of charite in this darke worlde. *Prima quippe*, The fyrste flaumbe of mary shone ful brighte before god when she behighte to kepe sekerly her maydenhed vndefowled to the worshyp of god vnto her dethe. *Hanc vtique*, For god the father desyred so moche this moste honest maidenhed. that he vouchedsafe to sende therto hys

Divine Love could not fully shine forth till the mother of the Again-buyer was born.

Then Mary became as a lantern holding the three flames of Divine Love,

loued sonne. wyth hys. and the sonnes, and the holy gostes godhed. *Secunda marie*, The seconde flaumbe of charyte of mary. apperyd in that that she bare downe
[° *Folio .C.xix.*] her selfe bysely in all thynges. °wyth vnthynckecable mekenesse. whiche certaynely pleased so moche the blyssed sonne of god, that he vouchedsafe to take of her mooste meke body. that worshypful body whiche was semly to be enhaunsed euerlastyngely aboue all thynges in heuen and in erthe. *Tercia quoque*, The thyrde flaumbe was her obedyence in all wyse prayse-able. whyche drew so the holy goste vnto her. that by hym she was fulfylled wyth the gyftes of all graces.
which were to b lighted up in her at the Incar-nation. *Et quamuis hec*, And though thys blessed new lanterne. were not lyghtened anon after her byrthe. wyth these flawmes of charyte. for there was to her. as to other lytell enfawntes a lytel body. and a tender vnder-standynge. for whiche she mighte not vnderstande the wylle of god: yet god ioyed more of her. though she had yet ryghte noughte deserued then of all the good dedes of al men and women that were begotten before her in all the worlde. *Nam quemadmodum*, For as a good harper shulde loue an harpe not yet redy. whyche he knewe before veryly shulde sowne most swetely: so the maker of all thynges loued soueraynely the body and sowlle of mary. for he knew before that her wordes and workes shulde plese hym aboue all melody.
Mary came to full understanding earlier than ordinary children. *Credibile etiam*, yt ys also knowen worthy to be by-leued. that as the sonne of mary had parfyt wytte anon as he was bycom man in her wombe. so also mari after her byrthe receyued wytte and vnderstondynge in lesse age then other chyldren. *Cum gaudii deus*, Therfore whyle god and aungels ioyed in heuen of her gloryous byrthe. men also in the worlde mote worshyp her byrthe wyth ioye yeldynge praysynge and glory of theyre inderest hartes for her. to the maker of all thinges. whiche chusyd her aboue all that he made.

and ordeyned her to be borne amonge *the* same synners. whyche broughte fourthe moste holely. the delyuerer of synners. Responce. *Solem iusticie,* Mary sterre of the see. that shulde brynge furthe sonne of ryghtewesnesse the souerayne king: hathe come furthe shynynge to byrthe. Verse. *Cernere,* Ioye ye crysten men for to se godly lyghte. ¶ Where ye saye in thys respo*n*ce on the Wednesday hathe come furthe shynynge to byrthe; on oure ladyes dayes the Natyuyte. & concepcyon. and on saynte Annes day. ye saye thus. Hathe come furthe thys day to byrthe. V*erse. Hec virgo,* Thys vyrgyn was shewed before. by the voyce of prophetes. Responce. *Et nobis,* And begotten to vs of the lynage of Dauyd.

Mary, star of the sea.

¶ At Lawdes Antempne.

Natiuitas. The byrthe of the Gloryous vyrgyn mary. of the sede of Abraham. spronge of the kynred of Iude. clere of the lynage of Dauyd.

¶ The Hympne.

Tu miro, There ys a starre called the shypmannes starre. that standeth stable in oo place of the fyrmamente. and therby shypmen know in the nyghte. to what costes they drawe. and to this starre our lady ys lykened. for they that are in tempestes of trybulacyon. or in nyghte of temptacyon in thys worlde: yf they loke. & pray to oure lady: she wylle dresse ther wayes to the hauen of helth. Farthermore yf eny haue desyre to delyte hym in thynges that are sauory to his taste. or fayre to his syghte. or swete to his smel he may turne to oure gracious lady. and fede all these wyttes in her mooste delycyously. And therfore you say, *Tu miro,* Thow mary shypmannes starre. shynynge wyth a meruelous lyghte: lede vs from the swalow of dethe. vnto the kyngdome of heuen. *Tu nectare,* Thow arte swetter then pyement to all that taste the thow arte

Our Lady like the mariner's pole star,

[s *Folio .C.xx.*]

for she guides the troubled and the tempted to the haven of health.

She is sweeter than pimento,

brighter than the light, a sweet-smelling Lily, a morning Star, going before the Sun.

brighter then the lyghte of the sonne. to them that desyre to se the. *Tu vero*, Thow art veryly a swete smellynge lyllye. by whose odoure god ys drawen vnto the. to haue in the his dwellynge place. *Ergo pie*, Therfore drawe vs wretches mercyfully by thy swete smelle. that we be not drawen in to helle by the lust of the worlde. *Verse. Stella solem*, A starre bryngynge furthe the sonne ryseth as the morow tyde. *Response. Quam*, whome the courte of heuen prayseth *with* fayre praysynge. Antempne. *Natiuitas*, Vyrgyn mother of god. thy byrthe hathe shewed ioye to all the worlde. for of the ys rysen the sonne of rightwysnesse cryste oure god whyche hathe losed cursynge and gyuen blyssynge. and confounded dethe. and gyuen vs endelesse lyfe. *Benedicamus*, Blysse we the sonne of the endelesse kynge. lorde of heuen and of erthe. & of helles. for the byrthe of hys mother. *Benedicamus*, Blysse we the sonne of the endelesse kynge. for the byrthe of hys mother.

¶ At Pryme the Hympne.

Ignis ardore, The fayrenesse of the worlde was welwed wyth brennyng of thre fyres. A welle sprynge vp in the myddes of the erthe. by whyche yt floryshed agayne. *O virgo*, O vyrgyn welle of myrthe. wete thow oure welwed and dryed hartes with the dew of grace. that they be flowred in vertew. ¶ These three fyers are these three synnes. Pryde. Couetyse. and flesshely luste. with whyche as saynte Iohñ sayeth all the worlde ys fulle. Oure lady ys the welle. that quenchyth these fyres. in her seruauntes. as thys hympne sheweth. Antempne. *Natiuitatem*, worshyp we the byrthe of the vyrgyn saynte mary whose gloryous lyfe lyghteneth all chyrches.

Pri. Ioan .2.

¶ At Tyerce Antempne.

Our Lady born of royal lineage.

Regali, Mary borne of kynges kyn shyneth bryghtly.

by whose prayers we aske moste deuoutly wyth harte and tongue to be holpen.

¶ At Sexte Antempne.

Corde et animo, Synge we glory to cryste wyth harte. and wylle. in mynde of the byrthe of mary the hye mother of god.

¶ At none Antempne.

Deus et Angeli, God and aungels were gladde of the byrthe of the vyrgyn mary. therfore haue we yt ir mynde wyth gladnesse. Verse. *Regnum dei,* The byrth of the mother of cryste gladdeth the kyngdome of god. Response. *De qua,* Of whome is sprouge to the worlde endelesse gladnesse. [* *Folio .C.xxj.*]

¶ At Euensonge Antempne.

Gloriose, Brynge we to mynde the moste worthy byrthe of *the* gloryous vyrgyn mary. whiche hathe gotten the worthynesse of motherhed. and not loste the clennesse of maydenhed.

¶ The Hympne.

Gaude Visceribus, In thys Hympne are seuen verses. In the fyrste verse ye calle all holy chyrche. and all heuen & erthe to praysynge of oure lady. In the three verses folowynge with a parte of the fyrste verse ye shewe fourtene thynges. wherein oure lady ys to be prayſed. The fyrste is her noble and worthy entre in to the worlde by her concepcyon. and byrthe. The seconde ys. her holy conuersacyon in this worlde. The thyrde is her most worshypful passynge oute of this worlde. The fourthe ys. that beynge vyrgyn she bare a chylde. The fyfte ys. that she abode vyrgyn euer after. The syxte is. that she gaue god soucke with her brestes. The .vii. ys. that she bare hym in her armes. This hymn sets forth the many gifts and graces for which our Lady is to be praised.

that beryth all thynges. The eyghte ys. that she ys a kynges mother. The ix. is that she is the same kynges
Ezech. xxiiij. gate euermore locked. His gate she is. for he entred in to her holy wombe. & toke there a body of mankynde. & wente oute of her when he was borne. And yet she is a gate euermore locked: for closenes of her vyrgynyte. bothe in hys concepcion. & in hys byrthe. The tente is. that she ys the starre of the worlde. as she ys called before in *the* hympne at laudes. the starre of the see or the shypmannes starre. The xi. ys that she ys plenteous. and large in mercy. For as a floure that spredeth a brode in hys fayrenesse. & floweth oute in swetnesse of smelle all aboute: so our lady ys fayre & comfortable to all wretches. that loke to her warde. & geueth oute to them as a floudde: the swetnes of her mercyes. The xii. ys. that she is the kynges septer or the kynges rodde. wherof yt is redde in scripture of a kynge that no man durste ne myghte come to vncalled
Hester .iiij. at certeyne tymes vnder payne of deth. but yf the kynge profered hym hys rodde or hys septer to towche. Thys kynge is oure lorde god almyghty. to whome neuer man ne woman myghte come. after the synne of Adam. but by meane of this rodde. *that* is our blyssed lady. The xiii. ys. that she is the mother of god. And the xiiii. is. that she is *the* spowse of the endelesse kynge. ¶ Then in the tother parte of the fyfte verse. & in the syxte verse: ye aske thre thynges. One to be defended from yuels. not by youre meryte. but by her mylde gyfte. A nother. to haue by her prayers. peace longe endurynge. And the thyrde. to haue endelesse ioy of *the* blys of heuen. And in the seuente
[*Folio .C.xxij.] verse. ye pray the blyssed trynyte *father and sonne and holy goste. to graunte your askynges. Therfore ye
The hymn translated. begynne & say. *Gaude visceribus*, Ioye thow blyssed moder holy chyrche. in the yndrest bowels of harte. that often halowest the holy feastes of saynte mary.

And aungels. erthe. and see mote ioye. *Cuius*, whose generacyon. ys glorious. whose lyfe shyneth wyth holy dedes. whose ende. hathe souerayne worshyp wythout ende. *Que virgo*, whyche beynge vyrgyn. broughte furthe a chylde. and vyrgyn she abydeth. she gaue god soucke wyth her owne teates. & she bare mekely in ferful armes. hym that beryth her and all thynges. *Felix*, The kynges mother blyssed in manyfolde praysynge. his gate endelesly close. star of the worlde. the kynges rodde of flowynge flowre. *Te nunc*, Now holy mother of god. and spowse of the endeles kyng. we pray the mekely. that thow defende vs alway. in euery place by thy mylde gyfte. *Sanctis*, And that thow vyrgyn gette vs by thy holy prayers. the swete helpe of longe peace. and the endeles gyftes of the blyssed kyngdome. *Presta*, Graunte yt be so thow hye father. and thow onely sonne of the father & graunte yt also thow spyryte of bothe: that lyuest & raynest one god. all the tyme of the worlde. that ys to say wythout ende. Amen. Antempne. *Quando nata es*, when thow arte borne moste holy vyrgyn. then ys the worlde lyghtened. A blyssed begynnynge. an holy rowte. And blyssed be the fruite of thy wombe.

¶ At Complyn Antempne.

Castitatem, A lytell tender mayden vowed chastyte to hym that ys hyest. ledynge amongest men an aungels lyfe. whose maydenhed god hathe worshypfully made fruytefull.

¶ The Hympne.

Fit porta cristi, She that ys fulfylled ful of grace. ys made the open gate of cryste. and the kynge goeth thorugh yt. and yt abydeth close as yt was alway before. *Genus superni*, The beginnynge of the lyghte aboue. hathe gone oute of the vyrgyns halle. The

The Virgin Mother is the King's gate opened only for His going forth.

spowse. the agenbyer. the maker. the gyaunte of hys chyrche. *Honor*, The worshyp. & ioye of hys mother. the greate hope of all that byleue. hathe loosed our synnes by the bytter drynkes of dethe. Antempne. *O mulierum*, O moste blyssed of women. socoure vs vnblyssed synners. and thow whome the vertew of the hyest hathe made grete wyth chylde: lyfte them mercyfully vp agayne. whome the burden of synnes beryth downe. Antempne. *O florens rosa*, O florysshynge rose. fayre mother of god O mylde vyrgyn. O moste plenteous vyne thow that arte bryghter then the morow tyde. pray besyly for vs.

¶ Here endyth the story of
the Wednesday And
begynneth the
Story of the
Thursday.

[* *Folio .Cxxiiij.*] *On Thursday at mattyns, the Inuytatory. *Ave maria*, Hayle mary. full of grace. the lorde is with the.

¶ The Hympne.

The Almighty Ruler of the three "engines," heaven, earth, and hell, was born of Mary.

Quem terra, The cloyster of mary beryth hym. that gouernyth the thre engynes. whome erthe. see. & fyrmamente. loueth. worshypeth. and prayseth. ¶ By the cloyster of mary. vnderstondeth her reuerente wombe. And by the thre engynes, vnderstondeth heuen. erthe. and helle. *Cui luna*, The maydens bowels fylled wyth the grace of heuen. bere hym. whome sonne and mone and all thynges. serue by theyr tymes. That is to say. they shew them subiecte to hym as hys creatures. in that they kepe the tymes that he hathe sette them. As the sonne that seruyth to the daye. and the mone to the nyghte. and so furthe of all other thynges. *Beata mater*. Blyssed ys that mother by gyfte of *the* holy goste. whose hye maker that holdeth the worlde in hys

hande. ys locked in the cheste of her wombe. ¶ Oure lorde ys sayde to holde *the* worlde in hys hande. for all the worlde ys full lytell in regarde of hys gretenesse. And as a man may do wyth a thynge that he hathe in his hande what he wylle. so ys all thynge in the power of hys handes. and all ys kepte in beynge by hym. *Beati celi*, Blyssed she ys by the messenger of heuen. and fruytefull she ys. by the holy goste. and he that ys desyred of crysten people is come oute by her wombe. An*tempne*, *Clamauimus*, we haue cryed to god moste hye, and he hathe sente vs hys trouthe by mary hys chosen spouse. And they *that* delued a pytte for vs are fallen therin them selfe. ¶ Thys antempne is thus to meane. that *the* father of heuen by prayer and desyre of hys chosen saruaun*t*es sente hys trouthe. that is his so*n*ne Iesu cryste by mary. to the redempcio*n* of mankynde. & so by hym the fendes that made a pytte of pardycio*n*. & mysthyef to man bryngynge hym to synne: are fallen in the same pardycion for the more that they tempte & vex the chosen of god. the more payne & co*n*fusyon they hepe vpon themselfe.

The Desire of nations born of Mary.

An*tempne*. *Congratulamini*, Sonnes of men. thanke ye the so*n*ne of god. that ys made the vyrgyns so*n*ne au*n*gels ioyenge. For he hathe broken the lyons tythe that cruelly bote vs. ¶ These tethe of the lyons. are the power of the fendes. *that* wounded & bote man. when man agenste goddes co*m*maun*d*emente. bote of *the* appell in paradyse. An*tempne*. *Flectat tibi*, Blyssed Ihe*sus* eche knee be bowed vnto the *that* woldest make a vyrgyn thy mother. & thy selfe a man. *that* thow shuldest gye the heritage of heuen. to them that drede thy name. *Verse*. *Venit deus*, God cam in to *the* worlde by the vyrgyn mary. *Response*. *Vt in celi*, To brynge ageyne loste men. in to the blysse of heuen. Benediccio*n*. *Alma virgo*, The holy vyrgyn of vyrgyns. mote praye for vs to oure lorde. Amen.

The fiends bit man as with lions' teeth when man bit the apple.

¶ The fyrste Lesson.

The story of our Lady's holy childhood.

Benedictum marie corpus, Thys lesson tellyth of the vertues and fayrenes of oure lady in soulle. and in body. How parfit she was in her yonge age. in hope. and drede. and loue of god. How dyscrete she was in abstynence of meate and dryncke. How temperate in
[*Folio .C.xxiiij.] sleappynge. and *in wakynge. How stable in aduersyte. and in prosperyte. How she lothed and set at noughte all worldely rychesse and worshyp. How swete all thynge was to her that pleased god. and how bytter all thynge was to her. that was contrary to hym. How fayre her soule was by these vertues. in the syghte of

The beauty of the Virgin's person set forth.

god. & of hys aungels in heuen. And how fayre her holy body was in the syghte of man to the conforte and profyt of all that se her in erthe. In all these thynges. ye prayse her in this lesson and saye *Benedictum marie corpus*. Conuenyentely yt accordeth to lyken the blyssed body of mary vnto a vessel moste clene. and her sowle vnto a lanterne moste clere. and her brayne vnto a pytte of waters runnynge vpon hye. and afterwarde comyng downe in to a depe valey. *Nam cum virgo*, For when the vyrgyn came to that age. in whiche she myghte vnderstonde that very god was in heuen. and that he had made all thynges. and specyally man to hys endelesse worshyppe. and that he shulde be iudge of all moste ryghteful. then the wytte and vnderstandyng ran vp from the brayne of the virgyn in to the heyghte of heuen as water runnynge

In hymno ad primas vesperas Nativitatis domini.

oute of a sprynge well. *Nam sicut*, For as the chyrche syngeth. that the sonne of god wente out from the father. and turned agayne to *the* father. though eyther of them were neuer departed from other: so the wytte. and vnderstandynge of the vyrgyn. often styenge vp in to hyghnesse of heuens. caughte god stabely by faythe. & swetely halsed hys most swete charyte. & turned agayne to yt selfe. *Hanc quoque*, And this charite.

with resonable hope. & drede of god she helde mooste sykerly so enflawmynge her owne sowle by the same charite. that she beganne to burne in the loue of god. as a fyre moste feruente. *Hic etiam*, This wytte and also vnderstondynge of the virgyn made her body so subiecte to *the* sowle for to sarue god that from thense furthe. the body obayed to the soulle wyth all mekenesse. *O quam celeritur*, O how swyftely the wytte. and vnderstanynge of the vyrgyn. toke the charyte of god. *O quam prudentur*, O howe warely she tresowred the charyte of god vnto her. *Vnde sicut*, wherfore lyke as a lyllye were planted or sette that shulde fasten yt selfe to the erthe wyth thre routes. by whyche yt shulde make yt selfe more stable. and sprede vp thre delytable floures. to the conforte of them that behelde yt: so southly the charyte of god. sente or sowen from god in to thys gloryous erthe that ys to saye oure lady. fastened yt selfe to her body with thre vertues moste stronge as yt were wyth thre rowtes. by whiche also yt strengthed the same virgyns body. And worshypfully yt arayed *the* vyrgyn as to the soule wyth thre ornamentes. as wyth thre flowres moste brighte. to the gladnesse of god. and of au*n*gels that behelde her. *Prima gaudii*, Therfore the fyrste stronge verteu of the vyrgyns body. was the strengthe of discrete abstynence. whyche tempered so in her. meate & dryncke. that eny slowthe or dulnesse w*ith*drewe her neuer from the seruyce of god. for eny surfet or su*per*fluyte. Ne neuer she was made weke. or feble. to do *that* she had to do. for eny vnmesurable scarsnes. *Secunda vero*, The seco*n*de was *the* strengthe of te*m*perance of wakeynges. which tempered so her body. *that* for shortnes of slepe she was neuer dulled by eny heuynes. suche tyme as her behoued to wake. ne for to moche sleape. She shorted neuer in the leaste poynte the tymes ordeyned of wakynge. *Tercia quoque*, The thyrde was the

Her intelligence and self-control.

Her three principal virtues.

Her temperance as to food and drink.

Her temperance as to sleep.

[* *Folio .C.xxv.*]

Her endurance as to labour and pain.

strengthe of the stronge complexyon of the vyrgyns body. whyche made the same vyrgyn so stronge and stable that she bare euenly. bodely laboure and dysease. and transytory welthe of the body. not beyng sory of eny bodely aduersyte. or dysease. ne beynge gladde of eny bodely welthe or felysyte. *Hoc insuper*, Farthermore the fyrste ornamente or aray wyth whyche the charyte of god arayed the vyrgyn as to *the* sowle. was this. that she prefarred in her harte tho medes that god shulde gyue his frendes. before the fayrenes of all thinges and therfore worldely rychesses were vyle vnto her as fylthe moste stynkynge. *Hoc denique*, The seconde ornamente that arayed her sowle was thys. that she had parfyt dyscrecion in her vnderst*on*dynge. how vnlyke worldely worshyp. is vnto gostly ioye. and therfore she abhorred to here worldely ioye. as corrupte ayre. that wyth hys stynke quencheth the lyfe of many in shorte whyle. *Illud vtique*, The thyrde aray that made her sowle gloryous. was thys. that tho thynges that pleased god. she helde moste swete in her harte. And tho thynges that were odyous and contrary vnto god. she helde more bytter then galle. And therfore thys wylle of the vyrgyn drew her sowle so effectually to desyre very swetnesse. that her behoued not to taste gostly bytternesse after this lyfe. *Ex hiis*, of these ornamentes. the same vyrgyn apperyd so fayre arayed in sowle aboue all thynges that were made that yt pleased god the maker. to fulfylle by meane of her. all hys behestes. *Erat enim*, For she was so strengthed by the vertew of charyte. that she fayled in noo good worke. and the enmy preuayled neuer in her. in the leste poynte. *Vere procul dubio*, Veryly wythoute eny doubte yt ys to byleue. that as her sowle was moste fayre ageynste god. & hys aungels: so her body was moste acceptable in the eyne of all that behelde her. *Et quemadmodum*, And as god. and aungels

Her contempt of riches.

Her discreetness of understanding.

Her love of God's will.

So was our Lady most fair in both soul and body.

ioyed in heuen of the fayrenesse of her sowle: righte so the fayrenesse of her body moste acceptable. was profytable and comfortable in erthe. to all that desyred to se her. *Videntes enim*, For they that were deuoute seyng her wyth how moche feruoure she serued god: were made more faruente to goddes worshyp. *In hiis autem*, And in them that were mooste redy to synne: the feruoure of synne was quenched anon by the honeste of her wordes & berynges. as longe as they behelde her. Responce. *Sancta*, Holy and vndefowled maydenhod. I wote neuer with what praysynges I shal speke of the. For thou hast gyuen hym to thy lappe whome heuens myghte not take. Verse. *Benedicta tu*, Blyssed be thow in all women. and blyssed be the fruyte of thy wombe. Benediccion, *Virgo*, The vyrgyn that was gryete of an aungel. vouche safe to do awaye oure synnes. Amen.

Quenching sin by her holy example.

¶ The seconde Lesson.

Nulla lingua, Thys lesson tellyth. how oure moste reuerente Lady. knowynge that god *made her. and that he shulde be agenbyer of mankynde: dressed her wylle alonely to hys loue and seruyce. How she was then aferde to dwelle with her frendes lest she shulde be hyndered by them from goddes seruyce. How besely she was to kepe her tongue. and her syghte and all the wyttes. and membres of her holy body. clene from all vnprofytable thinges: to the worshyp. & glory of god. How glad she was to suffer trybulacyons: and how parfyt in all goodnes and verteu. wherfore god loued her aboue all thynges. & sente gabryel to gryete her and hys onely sonne to become man in her moste holy wombe. Therfore ye say thus. *Nulla lingua*, No tongue may telle how prudently the wytte & vnderstondynge of the gloryous vyrgyn. conceyued and vnderstode god hymselfe in the same poynte that she

[*Folio .C.xxxj.]

The Virgin Mother's complete knowledge of God's dealings with her;

had fyrste knowlege of hym. namely whyle all mennes mynde is to weyke and febel to thinke. how moche the blyssed wylle of the same vyrgyn made herselfe subiecte to the seruice of god. for yt pleased her to do all thynges with delyte. that she knew plesed god. *Intellexit enim*, For the virgyn vnderstode that not for her merytes god had made her a body and soulle. and gyuen her fredome of her wylle. bothe mekely to fauoure goddes commaundementes. and also to withstonde them if her lyste. And therfore the moste meke wylle of the vyrgyn vtterly determyned to serue god with all charite. as longe as she lyued. for the benefytes that she had then receyued. thoughe he shulde neuer gyue her other thynge after. *Cum autem*, But when her vnderstondynge myghte knowe that the same maker of all thynges. shulde vouche safe to be also the agenbyer of the soulles that he had made & that he desyred not else to be gyuen vnto hym for rewarde of so greate laboure but the same soules. and *that* euery man hathe fredome in wyl to plese god by good workes. or to prouoke hym to wrathe by euell dedes: then *the* wylle of the vyrgyn beganne besyly to gouerne her body in tempastes of the worlde. as a wyse shypman hys shyp. *Nam sicut*, For as a shypman dredyth. that hys shyp shulde perysshe by waues. or castaynge of waters. & the pereyles by whyche shyppes are often broken. goeth skante oute of hys mynde. and dresseth surely the ropes and shyp tacle. And hys eyne beholden bysely towarde *the* haven where he desyreth to reste after hys laboure. and he laboureth that the goodes whyche ar put in his shyp. come to profyt of the trew owner. whome he loued moste: so trewly thys vyrgyn moste ware and wyse. anon after she had knowlege of the commaundementes of god. the wylle of her began to gouerne her body wyth all besynes. after the blowyng of them. *Frequenter quidem*, And often

and her complete submission to His will respecting her.

As a prudent mariner takes great care of his ship and cargo, looking always towards his haven:

so did the Virgin Mother guard herself with all care that God's purpose might be attained.

she dredde the dwellynge nye her kynne or neyghbours. leste that theyr prosperyte. or aduersyte. whiche ar lykened to the tempestes of the worlde. shulde by wordes or dedes make her the more heuy to sarue god. *Omnia quoque*, And all thynges that were forboden by the lawe of god. she commended besyly to her mynde. fleynge them with all dylygence. leste as an harde pareyle of the see they shulde lefe her soulle spyryt-ually. *Hec deniq*ue, Forsothe thys praysable wyl tamed so and refrayned this vyrgyn and her wyttes. that her tongue was neuer meued to vnprofytable spekynges. And her eyne *moste honeste. were neuer lyfte vp. to [* Folio. C.xxvij.] beholde eny vnnedeful thinge. Her eres were only lystenynge to the thynges that longed to the worshyp of god. And she neuer put oute her handes. ne her fyngers. but to the profyt of herselfe. or of her neyghboure. And her fete she suffered neuer to moue one pase. but yf she dyscussed fyrste what profyte shulde come therof. *Desiderabat insuper*, And furthermore the wylle of the vyrgyn desyred to suffer ioyfully all trybulacyons of the worlde. that she mighte come in to the hauen of treuthe. that ys. in the bosom of god. the father. Thys she desyred wythoute ceasynge. that worshyp and ioye shulde be yelded of her soulle. for her makynge vnto god. whyche was moste dere loued vnto her. *Et quia voluntas*, And for the wylle of the vyrgyn fayled neuer in eny goodnesse. therfore god from whome all good thynges go furthe. enhaunsed her moste hye. in the hyenesse of all vertues. and made her shyne moste bryghtly in the fayrenesse of all vertues. *Quis igitur*, who therfore oughte to meruayle. that god loued thys vyrgyn moste aboue all? whyle he knew none that euer shulde be begotten of man & woman. whose wylle shulde not be bowed at no tyme to deadly or venyall synne. She only excepte? *O quantum*, O howe nye touched thys shyp. that ys to

Her one desire was to attain the haven of truth.

say. the vyrgyns body. vnto the most desyred hauen. that ys. to the dwellynge of god the father: when *Luce primo.* Gabryel came to her and sayde. *Aue gracia plena,* Heyle full of grace. *O quam honeste,* O howe honestly the father sente hys sonne to the vyrgyn withoute the workynge of man: when she answered vnto the aungel. *Fiat michi secundum verbum tuum,* Be yt to me after thy worde. *Confestim nanque,* For anon the godhed was vnyed vnto the manhed. in the virgyns wombe. and very god the sonne of god the father. was made man. and the sonne of the vyrgyn. Responce. *Videte miraculum,* Se ye a myracle. The lordes moder beynge a vyrgyn hathe conceyued. not knowynge mannes felyshyp. Mary standeth laden wyth a noble burden and knoweth herselfe a mery moder. that knoweth not her selfe a wyfe. Verse. *Hec speciosum,* She hathe conceyued wyth chaste bowels hym that ys fayre in shape before the sonnes of men. And she beynge blyssed without ende. hathe broughte furth god and man to vs. Benediccion, *Nos cum prole,* The vyrgyn mary mote blysse vs. wyth her mercyfull sonne. Amen.

¶ The thyrde Lesson.

The subject of the Lesson, the Incarnation. *O. Coniunctionem,* In thys lesson ye are enformed of foure thynges. Firste of the meruelous incarnacyon of oure lorde Iesu cryste. How the sonne of god. thoughe he were in the vyrgyns wombe. he was neuer the lesse in heuen. *with* the father and wyth the holy goste. And howe the father and the holy goste. were alway wyth the sonne in the worlde. though the sonne alonely were become man. And howe in the mother was alway maydenhed. and in the sonne was alway godhed. ¶ The seconde thynge. that ye are enformed of. ys. to thanke and to loue oure lorde Iesu cryste for hys incarnacyon. and oure redempcyon. The thyrde thynge ys of hys meruelous entre in to the vyrgyns wombe

[* *Folio .C.xxviij.*]

and of hys longe abydynge therin. and of his meruelous goynge thense. ¶ The forthe ys. that all folke shulde ioy of hys holy incarnacion. and pray our lady to defende them from the fyende in theyr lyfe. and in their dethe. and to brynge them to endelesse lyfe. *O coniunccionem pulcherimam*, O that moste fayre knyttyng togyther. moste worthy. and acceptable in all wyse. *Nam erat*, For the body of the vyrgyn. was the dwellynge place to the sonne of god in the worlde. and in heuen ther was to hym the dwellynge of the trynyte all thoughe he dwelled ouer all in eche place by hys power. *Erat virgo*, The vyrgyn was fulle of the holy goste in body and soule. and the holy goste was in the father. He was also in the sonne become man. whiche sonne of god. had not only his dwellynge in the maydens bowels in the worlde but also in the father. and in the holy goste in heuen. *Pater quoque*, The fader also wyth the holy goste. had hys dwellynge in the sonne bycam man. all though the onely sonne very god. toke vnto hym mannes body. whyche though he were hyd after the beynge of hys godhed from mannes syghte: yet before aungels in his euerlastyng dwellyng he appered open and alway the same. *Omnes igitur*, Therfore all that haue very faythe. mote ioye togyther. of that vnspecable knyttynge togyther. *that* was made in the vyrgyn. by whiche knyttynge. the sonne of god toke to hym a body of mankynde. of her flesshe and blode. and the godhed was vnyed vnto the manhed. and the very manhed vnto the godhed. *In hac siquidem*, And in this moste acceptable vnyon: neyther the godhed was mynysshed in the sonne. ne *the* holenesse of the maydenhod in *the* mother. *Illi quoque*, Be they therfore asshamed and aferde. whiche byleue not. that the almyghtynesse of god myghte do suche thynges. or thynke that his goodnesse thoughe yt myghte. wolde not do suche thynges. for saluacyon of hys creature.

The Lesson translated.

The union of the whole Trinity with the manhood of Christ.

Continuation of the Lesson.

Si etiam, And yt be byleued that of power & of goodnesse he hathe done suche thynges. why is he not perfytly loued of them that doute not. but that he hathe done suche thynges for them. *Animaduertant igitur*, Therfore take in youre hartes. and vnderstonde that as *the* erthely lorde were worthy souerayne loue whyche whyle he were in moste worshyp. and plente of rychesses. herynge hys frende greued wyth repreues and dyspites. shulde of hys goodnes take vpon hymselfe. all the hurte and disease of his frende. that the same frende myghte be had in worshyp. the same lorde also perceyuynge hys frende troubeled with pouerte shulde then make hymselfe poure. that the same frende. myghte be made ryche. And farthermore yf he see the same frende wretchedly led vnto dethe. whyche he mighte not escape. but yf som man dyed for hym wylfully. shulde then take hymselfe to dethe. that the same frende dampned to dethe myghte lyue in welthe: so also for in these thre is shewed souerayne loue. no man may say that euer eny man shewed more loue to hys frende in the worlde. then the selfe maker that is in heuen. *Propterea ipse deus*, Therfore the same god bowed & enclyned hys mageste. comynge downe from heuen in to the maydens wombe. entrynge. not onely in one party of her body but geuynge hym selfe to *the* vyr'gyns bowels by all her body. fourmyng to hymselfe moste honestly a body of man of the flesshe & blode of the onely vyrgyn. *Et ideo*, And therfore that mooste chosen mother is lykened conuenyently to the brennynge busshe. not hurte wyth brennynge. that moyses se. *Nam ille*, For he hymselfe whiche abode so longe in the busshe that he made moyses obay & byleue tho thynges that he told hym. and to hym askynge his name sayde. *Ego sum qui sum*, I am that am. that ys. this is my name w*ith*out ende: the same god hymselfe abode in the vyrgyn so longe tyme. as yt is nedeful to

The love of the Atonement.

[*Folio .C.xxiii.]

Exodi .iiij.

other infauntes to abyde in theyr moders bowels before theyr byrthe. *Quemadmodum etiam*, And as the same sonne of god entred *with* hys godhed by all the vyrgyns body. when he was conceyued so when he was borne with godhed & manhod. as swetnesse cometh oute of a hole rose. so came he oute by all *the* body of the same virgyn. the maydenly glory abydyng hole in the mother. *Vnde quia deus*, Wherfore syth god & aungels. and afterwarde the fyrste man. & after hym patriarkes. & prophetes. one *with* other vnnumerable frendes of god ioyed. that *the* busshe that is to say the body of mary. shulde be so brennynge in charite. *that* the sonne of god shulde vouche safe so mekely to enter in to yt. & so longe to abyde therin. & so honestly to go out therof: therfore yt ys worthy that men & women also now leuynge. be glad *with* them with all ther harte. *Quia sicut*, Fo as the sonne of god. that is very & vndedly god *with* the father & *the* holy goste. entred in to thys busshe takyng in yt for them a dedly body: so oughte they in all haste to flye vnto the vyrgyn. that by her prayer endelesse lyfe be restored vnto them that ar dedly. whiche haue also deserued by theyr sines euerlastynge dethe. *Et sicut deus*, And as god abode in *the* vyrgyn leste hys body shulde haue eny defaulte in age. or in mem*bres*. more then the bodyes of other chyldren. that he shulde myghtely ouercom *the* fende. whyche hathe gylefully made all subgecte to *the* lordeshyp of his cruelte: so also men oughte mekely to pray her. *that* she make them abyde in her defense. leste yt happen them to falle in the snares of the fende. *Quemadmodum etiam deus*, And also as god went oute of *the* same vyrgyn in to the worlde for to make open the gate of the heuenly con*tre* vnto mankynde: so oughte they mekely to praye her. that she vouche safe to be presente *with* her helpe in theyre oute goynge from this wretched worlde. pro*curynge* vnto them entre

Continuation of the Lesson.

The perfect manhood of Christ.

Continuation of the Lesson.

in to the endelesse kyngdom of her blyssed sonne. *Responce. Felix nanque*, Thow arte ful blyssed holy vyrgyn mary. and moste worthy all praysynge. For of *the* ys ryssen the sonne of rightwesnesse. crist our god. *Verse. Ora pro populo*, Pray for the people. by meane for *the* clerge. pray for deuoute women. & all mote fele thy helpe. that vse to haue mynde vpon the. *Verse. In vterum*, Moste hye god com downe in to the vyrgyns wombe. *Responce. In eo*, Takyng therin the pryce of our fredom. ¶ At lawdes. *Antempne. O Admirabile*, O meruelous chaunge. The maker of mankynde. takyng a quycke body of a vyrgyn vouched safe to be borne. & comynge furthe man. without sede: hathe gyuen vs hys godhed. ¶ Thys is the meruelous chaunge. that he toke our manhod. and gaue vs hys godhed. He came downe. & we ar lyfte vp. He becam dedly. and we ar delyuered from dethe.

¶ The Hympne.

[*Folio .C.xxx.] **Ysaias que cecinit*, Thys Hympne. tellyth that the prophesy of ysaie the prophete. ys fulfylled in the incarnacyon of oure lorde Iesu cryste. Hys prophesy

Esaie .vij. was that a mayde shulde conceyue and bere a sonne. as ys writen before on sonday in *the* chapiter at lawdes. And also that there shulde sprynge a rodde oute of the

Esaie .xj. route of Iesse. as ys wryten also on sonday at the houre of sexte. These prophesyes. and suche other were fulfylled in oure lady. as the Hympne tellyth. when ye say. *ysaias*. Tho thynges that ysaye prophesyed. are fulfylled in the vyrgyn. the aungel hathe done hys message. and the holy goste hathe fulfylled. *Maria*,

Translation of the Hymn. Mari hathe conceyued in wombe by the trew sede of worde. The maydens bowels bere hym. that all the worlde taketh not. *Radix iesse*, Iesse the rowte hathe gyuen a flowre. the rodde hathe broughte fourthe fruite. The fruyteful moder hathe profered a byrthe. and

abydeth vyrgyn. *Presepe*, He that ys auctoure of lyghte hathe suffered to be put in a crybbe. He made heuens wyth the father. and was cladde in clothes vnder hys mother. Verse. *Tanquam sponsus*, As a spowse arayed oute of hys fayre chambre. Responce. *Processit*, went the sonne of god oute of the pryuy closet of the maydens wombe. Antempne, *Latuit*, The gyle of the dedly enmy was hydde in the flaterynge voyce of the serpente. that man shulde be caughte. The gretnes of godhed. was mekely hyd in *the* lytel body of a weping chylde. that man shulde be wonne agayne. Maydenly honeste was hyd in a spowsed mother. that the enme shulde be confounded. Thus is crafte deceyued by crafte. and gyle ys turned in to hys dore. Therfore praysynge and glory be to the sonne wyth the mother. and to the mother wyth the sonne. to whome aungels songe praysynges on hye. *Benedicamus deuotis*, Blysse we *with* deuoute soulles the grete lorde. souckynge the maydenly teates of the moste meke vyrgyn. *Benedicamus celesti*, Blysse we the heuenly lorde. norysshed amongest seruauntes. of the maydens breste. Translation of the hymn continued.

¶ At Pryme the Hympne.

Rex chryste, Cryste moste mercyfull kinge. haue thou oure hartes in possessyon. *that* we mote yelde the dew praysynges in all tymes. *Memento*, Auctoure of helthe haue mynde. that *thou* toke somtyme the shape of our body beyng borne of a clene vyrgyn. Antempne. *Quando natus*, when thou were borne vnspecably of a vyrgyn then were scryptures fulfylled. thow came as rayne in to a flyece. to make mankynde safe, we prayse *the* oure god. ¶ Oure lady is lykened to a flece. for she is all softe & profytable. Rayne when yt fallyth on a flyece. yt enteryth in softely *with*out noyse. & yt is wronge out *with*out hurte of the flyece. So our lorde Iesu cryste came downe in to this flyece our lady *Iudicum .vj. Psalmo .lxxj.*

in softenes of mercy *with*out noyse of rigoure or of worldely pompe. And he was borne of her *with*oute hurte of her maydenly clennes. And therfore ye say. Thow came downe as a rayne in to a flyece.

¶ At tyerce Antempne.

Exodi .iij. *Rubum quem*, We know that the busshe that Moyses se vnbrente betokeneth the kepynge of thy praysable vyrgynty. Mother of god pray for vs. ¶ Moyses se a busshe as yt had bene all on fyre. & [* *Folio .C.xxxj.*] yet *yt brente not. yt was oure lorde god. that appered vnto hym in the busshe in suche a lykenesse. So our lorde god becam man. in the vyrgyn mari. and her maydenhed abode vnhurte as thys antempne tellyth.

¶ At sexte Antempne.

Esaie .xj. *Germinauit*, The route of iesse hathe burgoned. A starre is rysen of Iacob. A vyrgyn hathe borne a *Nume. xxiiij.* sauyour. we prayse the oure god. ¶ Of the rowte of Iesse what yt menyth ye maye se before on sondaye at the houre of sexte. ¶ Iacob was called israel by a nother name. and he was father of the twelue patriarkes. of whyche patriarkes came all the iewes. and therfore they are called the sonnes. or the chyldren of Israel. The prophete Balaam prophesyed. and sayde. that there shulde ryse a starre of Iacob. wherby ys vnderstonde oure lorde iesu cryste. for he was borne amonge the iewes. And thys ys the starre that ye speke of in this antemne when ye say. a starre is rysen of iacob.

Our Lord the Star of Balaam's prophecy.

¶ At noue Antempne.

Ecce maria, Lo mary hathe begoten vs a Sauyoure. whome Iohñ seynge. cryed. and sayde Lo the lambe of god. lo he that doeth away the synnes of the worlde. Verse. *Elegit sibi*, The sonne of god hathe chosen hym

a mother in erthe. Responce. *Vt homini*, That he shulde make god mannes father in heuen.

¶ At Euensonge Antempne.

Beatus populus. That people is blyssed. whose god is Iesu. whome the vyrgyn gaue soucke. wo vnto them *that* truste in prynces sonnes of men in whome is no helpe.

¶ The Hympne.

Aue maris stella, Thys hympne hathe seuen verses. In the fyrst verse ye prayse our lady of foure thynges. One is that she is called the starre of the see. for as that is confortable to shypmen so ys oure lady conforte to all that ar in bytternes of trybulacyon. or temptacyon in the see of thys worlde. And therfore her name Maria, ys as moche to say. as starre of the see. And so *Aue maria*, and *Aue maris stella*, ys all one sentence. ¶ The seconde ys. that she ys the mother of god. ¶ The thyrde ys. that she ys euerlastynge vyrgyn. ¶ The fourthe. that she ys the gate of heuen. Her sonne callyth hymselfe in hys gospell. the dore for as a man may not wel come in to an howse but by the dore. ne to the dore. but by the gate: so may there none come in to heuen. but by our lorde Iesu criste. that ys the dore. ne to oure lorde Iesu criste. but by oure lady that ys the gate. Therfore ye saye thus to her. *Aue maris stella*, Hayle starre of the see holy mother of [*] god. and alway vyrgyn. the blyssed gate of heuen. ¶ In the seconde verse ye prayse oure lady of tow thynges. & one thinge ye aske of her. Fyrste ye thanke her for that she assented to the gretynge of Gabryel. for therby began oure helthe. lyke as oure perdicyon began by the assente of Eue to the fende. The seconde for she hathe turned the wo *that* Eue broughte vs to. in to ioye. And so she hathe chaunged her name Eua in to Aue for eua spelled bakwarde

The names Mary and mare.

Ioan .xv.

[* *Pollo .C.xxxvij.*]

"Eva" has become "Ave."

Eva a word of woe, but Ave a word of joy.

maketh Aue and eua, ys as moche to say as wo. And Aue ys a worde of ioye. Then ye aske of her. stablenes of peace. and say thus. *Sumens illud aue*, Takynge that aue. of the mouthe of gabryel: grounde vs in peace. chaungeynge the name of eua. In the thyrde verse ye aske of her foure thinges. that man nedeth to haue helpe in. after he ys fallen to synne. For by synne he fallyth in foure greate mysthyues. ¶ One ys that he ys so bounde therin. that he may not of hymselfe come oute therof. And as a man may yelde hymselfe bounde to a lorde. but he maye not be fre ageyn after. when he wylle: ryghte so ys yt of a man that maketh hymselfe thralle to the fende by dedly synne. And therfore ye pray oure lady that she wyll lose the bondes of synners. and make them fre. ¶ A nother mysthyef is. that when a man is fallen to deadly synne. the fende blyndeth hym so in his synn. that he can neyther se the pareyl *that* he standeth in. ne how to gette hym help of delyueraunce. And therfore in thys ye aske oure ladyes helpe. ¶ The thyrde mysthyef ys. the greate vengaunce that man deserueth by synne. bothe temporall and euerlastyng. ¶ And the fourthe is the losse of all goodes of grace & glory. And therfore ageynste all these foure mysthyefs. ye pray to oure lady and saye. *Solue vincla reis*, Lose thow the bandes from them that are gylty. For the fyrste. Gyue thow lyghte to them that are blynde. For the seconde. Do away oure yuels. For the thyrde. And aske all goodes. For *the* fourthe. ¶ In the fourthe verse. ye preye her to shew herselfe a mother. to god & to wretches. as a mother tendereth her chylde in all maner pareyl. and dysease that he ys in. so she vouched safe to shew motherly tendernes to vs. in al oure nedes bodely and gostly. And as a mother may gette of her sonne what she wylle resonably desyre of hym. So she vouche safe to spede oure erandes agenst god that yt

Our Lady besought to show herself a Mother

appere wel that she ys hys mother. Therfore ye saye thus to her. *Monstra te*, Shew thee to be a moder. and he mote take prayer by the. that vouched safe to be thy sonne for vs. ¶ In the fyfte verse ye prayse her in tow vertues. that ys. maydenhed. and myldenesse. and ye aske of her thre vertues. accordynge to the same. that ys delyueraunce from synne. myldenesse. and chastyte. Therfore ye saye thus *Virgo singularis*, Singuler and mylde vyrgyn amongest all. make vs loosed from synne. & mylde. and chaste. ¶ In the syxte verse ye aske of her thre thynges. The fyrste is clene lyfe. The seconde is. trew contynewaunce therin vnto the ende. that ye may then haue trew passage. And the thyrde ys. endelesse ioye in the syghte and beholdynge of god. Therfore ye say. *Vitam presta*, Graunte vs clene lyfe. make redy a trew waye. that we seynge Iesu. mote euermore be glad. ¶ In the seuenthe verse. ye prayse the blyssed trynyte. & say. *Sit laus*, Praysynge and worshyp be to god the souerayne father. to cryst. & to the holy goste. one worshyp to them *all thre. Amen. Antempne. *Gaude eternaliter*, Ioye thow endelesly vntouched mother that arte made all thynges vnto all. to *the* trynyte souerayne glory. gladnes to aungels. a delyuerer to prysoners. an heler to them that are sycke. a comforter to them that are desolate. a promoter to the righteful. an helper to the synful. moder to the sonne of god. Blyssed mote thow be euerlastyngely. and blyssed be the fruyte of thy wombe.

in her influence with God.

[*Folio.Cxxxiij.]

¶ At Complyn Antempne.

Quoniam mandauit, For as moche as god hathe sente endelesse blyssynge to them that worshyp hys mother. worshyp we her contynewally with deuoute & meke seruyce.

¶ The Hympne.

Sponse iungendo, The fyrste verse of thys hympne

The union of the Trinity in the Incarnation.

tellyth. how the father and the holy goste were *with* oure lorde iesu cryste in his mothers wombe. and therfore they are called hys collateral felowes. For collateral is sayde of one that is nye a nother by the tone syde of hym. And for the father is named before the sonne. & the holy goste after the sonne. & so the sonne is the seconde parsone in myddes bytwixte the fyrste and the thyrde. that is betwyxte the fader and the holy goste: therfore they are called collateral to the sonne. as yt were the father by *the* tone syde of the sonne. & the holy goste by the tother syde. ¶ The thyrde verse expoundeth the fyrste & the seconde. where *the* sowle of oure lady ys called the spowse of cryste. wherfore when master Peter that set youre seruyce was in doute: the fader of heuen spake to sainte Birgytte & sayd. ¶ Say he saieth to that preste my louer that he make that hympne. *Sponse iungendo filio*, to stande as he hathe sette yt. for whyle holy cherche calleth all sowles the spouses of my sonne. moche more maye the sowle of mary be called hys spowse. *Sponse iungendo*, The father & the holy goste were collateral felowes to the sonne. that was ioyned to the spowse. in the chambre of clerenesse. *Stola noua*, Thys noble yonge lorde. ys clad in a new weddynge robe. he goeth in a fayre glory lyke in clothynge to hys spowsesse. *Venter marie*, The wombe of mary is the chambre. her soule is the spousesse. The spouse is the lorde cryst. the clothynge ys hys kyngely body. *O sponsam fecundissimam*, O spousesse moste plenteous *that* fylleth the courte of heuens. with the company of fayre chyldren. to praysynge of the kyng of blysse. ¶ These fayre children are holy soules that are come to heuen by meane of thys meruelous spousayle that was betwyxte god and mary. Also this worde spouse. ys taken often bothe for the man. & for the woman in comoun englyshe. but therfore here is made mensyon

Alleged revelation.

In Extravag. capitulo .vj.

"Spouse" used both as masculine and feminine in common English.

of bothe to gyther. therfore that the tone shulde be knowen from the tother. I calle hym the spouse. and her the spousesse. And where the tone alone is spoken of. I calle her spouse as ys before in the fyrste verse. & in many other places. Antempne. *Glorificamus te,* We prayse the mother of god. for of the is criste borne. Saue them all *that* worshyp the. *Antempne. Aue stella,* Hayle day starre. medycyn of synners. prynces. & quyene of the worlde. worthy to be called a synguler virgyn. Sette thow the worthynes. of thy power a shylde of helthe. ageynste the dartes of *the* enmy. O chosen spouse of god. be to vs the right way vnto endelesse ioyes.

How the author vsee the word.

*Here Endeth the Story of the Thursday and begynneth the story of the Fryday.

[* *Folio .Cxxxiij.*]

On Fryday at mattyns. The Inuitatory. *Regem virginis,* Come ye worshyp we the kinge. the maydens sonne. that was nayled on the crosse for vs.

¶ The Hympne.

Relictis mundi friuolis, The sentence of thys hympne ys. *that* ye shulde leue all vayne thynges. and in the loue & praysynge. haue mynde on the passyon of oure lorde Iesu criste. & on the compassyon of hys moste reuerente mother oure lady. *Relictis mundi,* Leue we all vanytyes & playes and vayne ioyes of the worlde. and haue we often in mynde in oure hartes the tormentes of the vyrgyns sonne. *Qui vere,* whiche hathe veryly clensed vs. that were defowled *with* many synnes: with thre lyquores that ys. *with* wepynge teares. wyth blody swette. and wyth blode. *Pensemus matris,* Thynke we on the moste sharpe thornes of sorowe. of *the* mothers tremelyng harte. whyle she se the body of her sonne suffer so manyfolde paynes. *Fons vite,* The welle of lyfe. that

The sense of the hymn.

The translation of the hymn.

Translation of the hymn continued.

gaue drynke of lyfe. was dryed with thyrste. and whyle he playned hym of thyrste. they gaue hym galle in stede of hony. *Auxit dolores*, The sorowe of the mother. encreced the sorowes of the sonne. & the mothers sorowe was encreced by the reproues & paynes that her son suffered. *Sic nostra corda*, O Iesu thy passyon mote so perce thorugh oure hartes. & thy trew loue mote euer dwelle in vs. *Antempne. Propter preces*, Cryste most stronge delyuerer that arte bycome man for vs. & haste suffered repreues: delyuer vs from the fylthe of synne for the prayers of thy moste holy mother. that we be not swalowed in to the depnesse of helle. *Antempne. Ne elongeris.* Be not farre from vs. oure onely aduocate. but thy sonne Iesu that was gyuen to drynke galle for our synnes mote by thy prayer make vs dronke in his loue. *Antempne. Benedictum*, Blyssed be the name of maieste of the sonne. of the virgyn mary. that hathe boughte vs lyfe with his dethe. All erthe mote be fylled with his praysynge. & eche tongue mote say. Amen. Amen. *Verse. Spineo serto*, The kynge of blysse was was scorned with a crowne of thornes. *Response. Vt nos*, That he shulde worshyp vs with the crowne of endelesse ioye. Benediccion, *Christo qui*, Lo cryste that boughte vs. the vyrgyn that begatte him mote reconsyle vs. Amen.

¶ The seconde Lesson.

Three sorrows of our Lady set forth.

Gloriosa virgo maria, This lesson tellyth of thre sorowes or tribulacions. of our glorious lady. The fyrste was of the drede of god. by whiche she was ful sore laboured. & troubeled. how she myghte flye yuel. & do good. The seconde was of the loue of god. whiche caused her bytterly to sorowe for the paynes that criste shulde suffer. or euer she wist that she shulde be hys mother. The thyrde was after she had conceyued hym. whyle she bare hym in her wombe. For as she

ioyed then of his concepcion. so she sorowed moste inwardely in thynkynge on his passyon. yet in all her trybulacions she behad her so paciently. & in her ioyes so warely: that yt was bothe ioye to god. and to his [* Folio .C.xxxvj.] aungels in heuen. & conforte and edifycacion to men that se her in erthe. This lesson ye begynne thus. *Gloriosa virgo maria*, It ys redde. that the gloryous *Luce primo.* vyrgyn mary. was aferde in the gretynge of the aungel. whyche sothely had then no drede for eny pareyle of The Lesson translated. her body. but she drede leste the deceyte of the enmy of mankynde had come vnto her. to *the* hendrynge of her sowle. *Vnde vere intelligendum est*, Wherfore yt is veryly to vnderstonde that when she came to suche age. that her myghte & vnderstondynge myghte receyue *the* knowlege of god & of his wylle: anon as she began resonably to loue god. so she began also resonably to drede hym. *Congrue itaque*, Therfore this virgyn may conuenyently be called a florysshynge rose. for as a rose ys wonte to growe amongste thornes so thys worshypful vyrgyn. grew in this worlde amonge tribulacions. *Et quemadmodum*, And as the more The Virgin a rose among the thorns. the rose spredeth a brode in growyng. *the* more stronger & sharper is made *the* thorne: righte so this moste chosen rose mary. the more that she grew in age. the more sharpely she was prycked with the thornes of stronger trybulacions. *Transcursa denique*, For after her yonge age was paste. the drede of god was to her the fyrste trybulacion. for she was not onely troubled with moste grete dreade in dysposynge herselfe to flye synnes. but also she was laboured with no lytel drede. in beholdynge how she myghte resonably. and parfytly do good dedes. *Et quamuis*, And thoughe she ordeyned wyth all watche & dylygence her thoughtes. wordes & dedes. to the worshyp of god: yet she dredde that somme defaulte was in them. *Considerunt igitur*, Beholde they therfore that are wretched synners. that

Continuation of the Lesson.

boldely and wylfully *with*out ceasynge do the lustes of dyuerse wyckednesses: how grete tormentes. & how grete wretchednesses. they gather. and hepe to theyr owne sowles! when they se that thys gloryous vyrgyn. clene from all synne. dyd with drede her workes. whiche pleased god aboue all thynges. ¶ *Deinde*, Farthermore vnderstandynge of the scriptures of prophetes. that god wolde become man. & that he shulde be tormented *with* so many dyuerse paynes. in the body that he shulde take! anon therof she suffered greate trybulacion in her harte. for the feruente charite that she had vnto god. all though she knew not yet then. that she her selfe shulde be hys mother. *Cum autem*, But when she came to that age. that the sonne of god was made her sonne. & felte that he had taken that body in her wombe. that shulde fulfylle by hymselfe the scryptures of prophetes. then that moste softe rose semed to growe. & more to be spred abrode in her fayrenesse. and *the* thornes of tribulacion. pryckyng her more bytterly. were made stronger and sharper from day to day. *Nam sicut*, For lyke as in the concepcion of the sonne of god. there sprange vnto her a greate & an vnspecable ioye! righte so in the thynkynge of his moste cruel passyon *that* was to come. manyfolde trybulacio*n* smote vpon her harte. *Gaudebat nanque*, For the vyrgyn ioyed. that her sonne shulde *with* very mekenesse brynge agayne his frendes to the blysse of the kyngdom of heuen! to whome the firste man had by his pryde deserued *the* payne of helle. *Dolebat vero*, But she sorowed for she knew before *that* lyke as a manne had synned in paradyse in all hys [* membres by wicked concupysence! so her sonne shulde do satysfaccyo*n* in the worlde. for the same mannes trespace by moste bytter dethe. of hys own body. *Exultabat virgo*, The vyrgyn ioyed. for she conceyued her sonne wythout synne. and flesshely

The sorrows of the Virgin Mother, in her Conception.

[* *Folio .C.xxxvj.*]

delectacyon. whome also she bare without sorow. *Tristabat quoque*, But she was heuy. for she knew before. *that* her so swete sonne. shulde be borne to moste fowle dethe. and that she herselfe shulde beholde hys passyons in moste anguysshe of harte. *Gaudebat etiam*, The vyrgyn ioyed also for she knew before that he shulde aryse from dethe. and that he shulde be enhaunsed euerlastyngly in souerayne worshyp. for hys passyon: yet she sorowed; for she knew before that he shulde be greatly payned wyth spyteful repreues and harde tormentes. er he came to that worshyp. *Vere indubitanter*, It ys veryly to be trowed. wythouten eny doubte that as the rose is sene standynge stably in his place. though the thornes that stande aboute be made more stronge. and more sharpe: so this blyssed rose mary. bare so stronge an harte. that though the thornes of trybulacions pricked her harte neuer so moche. yet they chaunged not her wyl. in eny wyse. but that she gaue herself moste redy to suffer and to do. what euer shulde please god. *Florenti ergo*, Therfore she ys moste worthy lykened to a rose. and veryly to a rose in iherico. for as men redeth. that a rose of that place passeth in hys fayrenes other flowers: ryghte so mary was moste excellente in fayrenesse of honeste. and of maners. aboue all lyuynge in thys worlde. excepte onely her blyssed sonne. *Vnde sicut*, wherfore lyke as god. and aungelles ioyed in heuen of her vertuous stablenesse: ryghte so men. beholdynge how pacyently she behaued her in tribulacions. and how warely in comfortes. ioyed ryghte greately of her in the worlde. Responce. *Sicut spinarum*, As the nynesse of thornes lessyth not the smelle of the florysshynge rose: ryghte so. mother of cryste. the gretenesse of tribulacions myghte not lesse in the. the vertew of stablenes. For thow smelledyst wyth the swete smelle of all vertues. Verse. *Assiste spes*,

Continuation of the Lesson.

But though thorns of sorrow pricked her heart, they changed not her will.

And her stableness brought joy to angels and men.

Continuation of the Lesson.

Be thow that arte oure hope. redy presente to vs thy meke seruauntes in helpe. that neyther prosperyte lyfte vs vp ne aduersyte bere vs downe. Benediccion, *Qui nos saluauit*, He that hathe saued vs. with the pryce of his blode: defende vs by *the* prayer of the vyrgyn hys mother. Amen.

¶ The seconde Lesson.

The sorrows of the Virgin Mother after the Birth of Christ.

Inter alia, This lesson tellyth of the sorowes that oure lady suffered after the byrthe of her sonne. vnto the tyme of his passyon. For she vnderstode the wordes of the prophetes. better then dyd the same prophetes them selfe. And therfore knowynge by her prophesy what paynes her sonne shulde suffer in all hys holy body: she sorowed gretly as often as she behelde tho partyes of his body wherin he shulde suffer specyal paynes. So moche. that had not be hys often confortes: she myghte not haue abyden the tyme of hys passyon wyth her lyfe. And thus begynneth the lesson. *Inter alia*, Amongste other thynges that the voyces of prophetes tolde before of the sonne of god: they tolde how harde dethe he wolde suffer in his moste innocente body in thys worlde: that menne togyther wyth hym. shulde haue euerlastynge lyfe in heuen. [* *Prophetabant*, For the prophetes prophesyed and wrote. how the same sonne of god. for the delyueraunce of mankynde. shulde be bounde. and skourged. and how he shulde be led to the crosse. and how spytefully he shulde be treted. and crucyfyed. *Vnde quia*, Therfore as we byleue that tho prophetes knew wel. for what cause. vndedly god wolde take to hym a dedly body and in so dyuerse maners be troubled in the same body: therfore chrysten faythe mote not doute. but that oure vyrgyn and lady whome god hath ordeyned before all worldes to be his mother. knew yt more clerely. Ne yt is not righteful to byleue that

[* *Folio .C.xxxvij.*]

the cause was hyd from the same vyrgyn. why god vouched safe to be clad wyth mannes body in her wombe. *Et vere*, And veryly yt is to byleue wythoute eny doute. that she vnderstode by the inspyracyon of the holy goste all that the speches of the prophetes bytokened or mente more parfytly. then the same prophetes. that of the same spyryte spake the wordes by mouthe. *Vnde verissime*, wherfore yt ys to byleue moste very. that when the vyrgyn after she had borne the sonne of god. byganne fyrste to touche hym with her handes: anon yt ranne in to her mynde. how he shulde fulfylle the scriptures of prophetes. *Quando autem*, Therfore when she wounde hym in clothes. then she beheld in her harte wyth how sharpe scourges all his body shulde be rente. *Recolligens quoque*, Also the vyrgyn wrappynge and gatherynge togyther the handes and fete of her lytel sonne easely in a bande. or cradel bande. broughte to mynde how harde they shulde be persed thorugh on the crosse *with* nayles of yren. *Aspiciens quippe*, Beholdynge also the face of the same her sonne. moste fayre in shape before all sonnes of men: she thoughte how vnreuerently the lyppes of wycked men shulde defoule yt with theyr spyttynge. *Reuoluebat etiam*, The same moder also. had often in her mynde. wyth how grete strokes the chekes of the same her sonne shulde be smytten. & wyth how greate repreues. and despytes. hys blyssed eres shulde be fylled. *Modo considerans*, Now consyderynge how hys eyne shulde waxe darke of *the* flowynge in. of his owne blode: now how vynegre medled wyth galle shulde be put in to hys mouthe. *Modo ad mentem*, Now bryngynge to mynde how hys armes shulde be bounde wyth ropes. and how his synewes and al his veynes and ioyntes shulde be drawen oute on the crosse wythoute mercy. and howe hys harte rowtes shulde be drawen togyther in hys dethe: and how al

The Lesson continued.

The Virgin Mother's foreknowledge of her Divine Son's sufferings,

in all the details.

The Lesson continued.

hys glorious body. muste be tormented and payned wythin. and wythoute wyth all bytternesse. and anguysshe vnto the dethe. *Sciebat enim*, The vyrgyn also knew wel. that a spere moste sharpe shulde perse *the* syde of her sonne. and prycke thorugh the myddes of hys harte. after hys spyryte was passed on the crosse *Vnde eicut*, wherfore as she was moste glad. and ioyful of all mothers. whan she se the sonne of god borne of her. knowynge veryly that he was bothe god and man. dedly in hys manhod but euerlastyngly undedly in hys godhed: so was she most sorowful and heuy of all mothers. for the knowynge before of hys bytter passyon. *Per talem enim*, And in suche wyse was her moste ioye medled alwayes with moste gre'uous heuynes. as yf yt were sayde thus to a woman in chylde byrthe. Thow haste broughte fourthe a sonne quycke and hole in all hys membres. but that payne whiche thow haddest in his byrthe. shall abyde *with* the vnto thy dethe. *Et illa*, And she herynge thys. shulde be glad of the lyfe and helthe of her sonne. but of her owne passyon and deth she shulde be sory. *Talis vtique*, Certaynely suche sorowe of a mother that came of *the* bethynkynge of payne and of dethe of her owne body shulde not be more greuous: then the sorowe of *the* vyrgyn mary. as often as she had in mynde *the* dethe that was to come of her moste loued sonne. *Intelligebat*, The vyrgyn vnderstod. that the sawes of prophetes had tolde before. that her moste swete sonne muste suffre many and greuous paynes. and also that ryghteful man Symeon. tolde. not from far as dyd the prophetes. but in the vyrgyns face. that the swerde of sorowe. shulde passe thorugh her harte. *Vnde vere*, Wherfore yt ys veryly to wytte. that as the powres of the sowle are stronger and more redy to fele good or yuel then the powres of the body: righte so the blyssed soule of the vyrgyn. that shulde be wounded wyth that swerde. was payned

[* *Folio .C.xxxviij.*]

Luce secundo.

with more greuous sorowes er then her sonne suffered hys passyon: then the body of eny woman mighte suffer. before *th*e byrthe of her chylde. *Ille nanq*ue, For that swerde of sorowe. came so moche the more nerer euery houre and tyme to the harte of the vyrgyn: as her beloued sonne approched more nere the tyme of hys passyon. *Vnde sine dubio*, wherfore yt is to trowe wythoute eny doute. that that pyteful and innocente so*n*ne of god. hauynge sonnely co*m*passyon to hys mother: tempered her sorowes wyth often confortes. and else her lyfe myghte not haue suffered them. vnto the dethe of her sonne. Responce. *Perennite*, O mother of endelesse ioye. thy moste innocente sowle be endelesly blyssed. thorugh whiche past the swerde of sorowe. And thow sufferedyst yt wyth good wylle. that the swerde of endelesse dethe shulde not passe thorugh oure frayle sowles. Verse. *O vere*, O moste ful of trew loue. grau*n*te vs to loue hym parfytly: that wyth the blode of hys owne harte boughte blyssed lyfe to vs. that were wretchedly deade. Benediccion, *Passio virginis*, The passyon of the vyrgyns sonne. co*m*mende vs to the handes of the hyest father. Amen.

The Lesson continued.

The sorrows of the Virgin Mother ameliorated by her Divine Son.

¶ The thyrde Lesson.

*Eo deniq*ue *tempore*, Thys lesson tellyth of the sorowes that our lady suffered in tyme of the passyon of her holy sonne. our lorde Iesu criste. And how her lyfe was kepte that tyme by myracle. and by the specyal gyfte of god. aboue all her bodely strengthes. And how after hys dethe. and burynge: she was in maner conforted knowynge that all hys payne was ended. & that he shulde aryse the thyrde day to hys endelesse glorye and worshyp. Then ye begynne the lesson thus. *Eo deniq*ue *tempore*, what tyme the vyrgyns sonne sayde. *Queritis me et non inuenietis*, That ys. ye shall seke me and ye shall not fynde me: *Ioan .vij.*

The sorrows of the Virgin Mother during her Divine Son's Passion.

The Lesson continued. [° *Folio Clxxxix.*]

the poynte of the swerde of sorowe. prycked bytterly the vyrgyns harte. *Ipso °quoque*, And farthermore when he was betrayed of his owne dyscyple. and taken as yt pleased hym. of *the* enmys of trouthe. and of ryghtwysnesse: then the swerde of sorowe smote thorugh the vyrgyns harte. & thorugh her harte rotes. and harde passynge thorugh her sowle. broughte moste greuous sorowes. to all *the* mem*bres* of her body. *Tociens enim*, For as often as passyons and repreues were sayde agenste her moste loued sonne: so often was that swerde turned in her sowle wyth all bytternesse. *Videbat quidem*, She se her sonne smytte in the necke wyth wycked mennes handes. & scourged wi*th*out pytye. & demed of the prynces of iewes. to moste fowle dethe. and ledde wyth hys handes bounde. to the place of hys passyon. all the people cryenge do the traytour on the crosse. and then he beryng the crosse on his shuldres. in moste werynesse. somme wente before hym. and drew hym bounde after them and other wente w*ith* him and droue him fourthe with theyr fystes. and so they haryed. and ledde that moste mylde lambe. as a moste cruel beaste and wylde. *Qui secundum*, whiche after the prophesy of ysaye: was so paciente in all his anguysshes: that as a shepe led to dethe w*ith*oute voyce. & as a lambe beynge stylle before hym *that* clyppeth hi*m*. so he opened not hys mouthe. *Qui sicut*, And as he shewed all pacyence in hymselfe: so hys blyssed mother suffered mooste pacyently all her trybulacyons. *Et quemadmodum*, And as a lambe goeth w*ith* his mother whether euer she be ledde: righte so the vyrgyn mother folowed her sonne ledde to *the* places of tormentes. *Videns quoque*, And when the mother se the sonne scorned with the crowne of thornes. and hys face made redde of the blode. and hys chekes rody of greate buffettes: she wayled in moste heuy sorowe & then for gretnesse of

The Virgin Mother's sorrows during her Divine Son's Passion.

Esaie .liij.

sorowe. her chekes waxed pale. *Sanguine quippe,* And water of innumerable teres ranne oute of the vyrgyns eyne: when *the* blode of her sonne in hys scourgynge. flowed outte by all hys body. *Videns deinde,* And farthermore when *the* mother se her sonne cruelly spredde on the crosse: she began to fayle in all the myghtes of her body. *Audiens vero,* And herynge the sownde of the hamers when *the* handes and fete of her sonne were thyrled *with* nayles of yron: then all the vyrgyns wyttes faylynge. the gretnesse of sorowe threw her downe on *the* erthe as deade. *Iudeis itaque,* And when the iewes gaue hym drynke galle & vyneger. the anguysshe of harte dryed so the tongue & palate of the vyrgyn. that she myghte not then meue her blyssed lyppes for to speke. *Audiens quoque,* And afterwarde herynge that doleful voyce of her sonne. sayng in the stryfe and laboure of dethe. *Deus meus, deus meus, vt quid dereliquisti me,* That ys. My god, my god, why haste thow forsaken me. And after that, saynge that all hys membres waxed styffe. & that enclynyng downe hys hed he brethed oute hys spyrite. then *the* bytternesse of sorowe querkynde & stopped so *the* virgins harte that no ioynte myghte be sene sturre. or meue. *Vnde non,* wherfore yt is knowen. that god wroughte not then a lytel myracle in that. that *the* vyrgyn mother wounded *with*in furthe. with so many and so greate sorowes. sente not oute her spirite by dethe. when she behelde so moche her beloued sonne hanged betwyxte theues. naked & wounded. quycke. and dede. & smytte *thorugh wyth a spere. all folke scornynge hym & nye all that knew hym fleyng away from hym. and many of them wrongly wandrynge from the ryghtnes of faythe. *Igitur,* Therfore as her sonne suffered moste bytter dethe. aboue all lyuynge in this worlde: righte so his mother bare. & suffered moste bytter sorowes in her blyssed sowle. *Commemorat,* Holy scrypture also

The Lesson continued.

Math. xxvij.

[* *Folio .C.xl*]

The Lesson continued.

Exodi .xxv.

maketh myndc. that god bad moyses make an arke or a cheste & couer yt *with* golde wythin and withoute. & kepe therin tho tables that god wrote *with* hys fynger. This arke was somtyme borne of prestes in

Primo .Re. 4. batayle ageynste the enmyes of Israel. And ones yt haped *that* for synnes of the prestes & of the people. the arke was taken. & the prestes were slayne. And one of the prestes was called phynes. whose wyfe beynge grete *with* chylde. when she harde that her husbande was slaine & the arke of god taken: anon she delyuered her chylde & dyed furthe with. for gretnes of hasty sorowes that sodenly fel vpon her. And thys is the wyfe of phynes. and the arke that this lesson spekyth of. The sorowes of whyche woman myghte not be lykened to the sorowes of the vyrgyn mary. that se the body of her blyssed sonne. whyche was fygured by the sayde arke. taken & fastened betwixte the nayles and the tre. *Maiori*, For the vyrgyn loued her sonne god & man wyth more charite: then euer myghte eny that was begotten of woman loue hymselfe or eny other. *Vnde quia*, And therfore for yt semeth meruayle. *that* the wife of phines was deade of sorowes. which was greued *with* lesse sorowes. and mary lyued ageyne *that* was rent with greter sorowes: who mighte thynke other herein. but that she kepte her lyfe. of the speciall gyfte of almyghty god agenste all bodely strengthes: *Moriens*, The sonne of god deyynge. opened heuen. & mightely he delyuered hys frendes that were holden in hel. *Reuiuiscens*, And the virgyn turnynge ageyne to lyfe kepte holely the ryghte faythe alone vnto the resurreccion of her sonne & meny that wretchedly erred from the faythe. she correcte & broughte ageyne to the faythe. *Mortuus*, when her sonne was dede. he was taken downe of the crosse. & wounde in clothes & buryed. as other deade bodyes. And then all wente away from hym. and few byleued that he shulde aryse.

Comparison between the woe of Phineas' wife and the sorrows of the Virgin Mother.

Then also the pryckes of sorowe fled from the moders harte. & delectacion of comfortes began softely to be renewed in her. for she knew *that* the tribulacions of her sonne were all togyther ended. & that he shulde aryse the thyrde day. *with* godhed & manhed to endelese glory. and blysse. & that he shulde ne myghte from thense furthe. suffer no dysease. *Response. Palluerunt*, The chekes of the mercyful mother were pale when she se the sonne of her maydenhed all red in hys owne blode. And seynge hys handes. & his fete nayled thorugh. she began anon to fayle all *the* myghtes of her body. And herynge the doleful cry of so worthy a sonne in *the* poynte of dethe: sorowes threw her downe to the earthe as deade. *Verse. O inmensam*, O that greate charite whyche drew god. gouernoure of all. & the vyrgyn moste inocente. to suffer suche thynges. that dampned seruantes shulde be saued. Versy. *Vidit virgo*, The vyrgyn se in the face of her mercyful sonne. *Response. Qui quorum*, The spyttynges of wycked men *with* the flowynge of precious blode.

At the death of her Divine Son the sorrows of the Virgin Mother began to pass away.

¶ At Lawdes Antempne.

[* Folio .C.xij.] *Misereatur*, Hyest god mote haue mercy on vs by meane of the. O. moder of lyfe. whiche by thyne obedience ys mekely felowed vnto vs. & in thy syghte was dampned for vs. by moste fowle dethe.

¶ The Hympne.

Rogatus deus, This hympne tellyth of *the* grete desyre that olde fathers had of the comyng of cryste. so moche *that* they asked. that he shulde breke heuens. & come. as a man that hathe haste. brekyth & beryth downe that standeth agenste hym. yt tellyth also of hys comynge. & of hys passyon. and of the compassyon of hys holy mother. And for as moche as an hympne is as moche to say as praysynge. as I sayde on

Esaie .64.

The Hymn continued.

sondaye before the fyrste hympne: therfore all that is writen in eny hympne. is set. that ye shulde entende to prayse. & to thanke therby god. & hys holy mother. for suche causes as ar conteyned therin. though ther be no special wordes expressed of prayesynge. ne of thankynge. And thus vnderstandeth generally of all hympnes. ¶ In the seconde verse of this hympne. are named .xiiii. poyntes of oure lordes passyon. wherof the laste is. swellynge of fleshe. For as ye may se when a man ys wounded: bothe sydes of the wounde swellyth and ryseth vp hyer then other partyes aboute yt. And when a man ys buffetted. or bette. the skynne. and *the* flesshe aryseth and swellyth. so dyd the holy flesshe and body of oure lorde Iesu criste when he was bounde and scourged. and buffetted and wounded. and bette so moche that the prophete sayeth. that he was in maner lyke a leper. All the other dele of thys hympne. ys playne of yt selfe. *Rogatus deus*, God that was prayed to breke heuens and to come downe hether: came to vs in a vyrgyn. wyllyng to make vs safe. *Sputa flagella*, Spyttynges scourges. a spere. thretenynges. repreues. the crosse. betynges. nayles. thornes. dethe. woundes. galle. bondes. swellynge of flesshe. *Hec sunt*, These are the thynges that the vyrgyn se arayed for her sonne. that came to delyuer vs from greuous exyle. *Patibulo*, He ys honge on the crosse. he ys ioyned to theues. he is forsaken ny of all. and so desolate he dyeth. *O quam predigni*, O how worthy are the ryuers of crystes blode on *the* crosse. And howe worthy are the ryuers. that the eyne of the mother vyrgyn. poured. oute vnder the crosse. *Versi. O quantos*, O how greate sorowes suffered the moder of lyfe. *Response. Dum ipsa*, when lyfe dyed on the crosse in her syghte. *Antempne. O virgo post deum*, O vyrgyn synguler refute of wretches after god. as we dowte not. but that thow

The hymn commemorates 14 points of Christ's Passion.

Esaie .liij.

broughtest to thys darcke worlde the shynynge of endelesse lyghte. whyche hathe lyghtned them. *that* satte in the shadowe of dethe. vouche safe now lady to brynge the lyghte that thow begatte. in to the hartes of them that be in darckenesse. that all vanyte dyspysed. they may knowe the trouthe. and not lese that moste worthy pryce. that of charyte was gyuen for them. *Benedicamus*, Blysse we the innocente sonne of the vyrgin. betrayed to dethe for synners. leuynge lorde withoute ende. *Deo dicamus*, Saye we endelesse thankes to god that hathe wonne vs ageyne. and broughte vs from the mouthe of helle. vnto the halle of heuen. The hymn continued.

¶ At Pryme the Hympne. [a Folio .C.xlij.]

Summe mater, Moder of most gladnesse. ful of moste heuynes. seynge *the* kynge of blysse. subgecte to the anguysshe of dethe. *Da nobis*, Graunte vs to dyspyce *the* worlde. and bysely. and ofte to haue in mynde. what thow suffredyst *with* thy sonne that is so mercyful to vs. An*tempne*. *Christe patris*, Cryste the onely sonne of the hye father. & the mekest virgyn. that was done on the crosse for vs. meke thow mercyfully oure proude hartes *that* we may worshyp the mekely *with* thȳne au*n*gels.

¶ At Tyerce. Antempne.

Iesv benigne, Iesu benygne ageynbyer. as thow haste for the obedyence of *the* father. made oure synnes far from vs by thy passyon. so now also. put thow far away from vs by thy mothers prayer. the co*n*cupysence of the eyne. & of the flesshe. and the pryde of lyfe. A prayer to the Again-Buyer.

¶ At Sexte Antempne.

Tremor terre, The tremblynge of the erthe. the brekynge of the stones. the darkynge of the so*n*ne. wytnesse hym maker of all thynges. whome the vyrgyn

mother begatte. therfore he mote graunte. that the hardenesse of our hartes be broken with very contrycyon. that oure sowles mote blysse hym for theyr redempcion.

¶ At None Antempne.

Confiteantur, The kynge of heuen mote be prayssed in his grete mercyes. that hathe not dysdayned to be put amongest theues. to ouercom the worste thefe. and to felow vs to aungels. His moste reuerente mother mote presente oure sowles. to his moste merciful handes. *Verse. In vite morte*, Cruel dethe ceased to lyue. in the dethe of lyfe. *Response. Et gaudente*, And merciful lyfe came ageyne from dethe. the mother ioyenge.

¶ At Euensonge. Antempne.

Annuncietur, Be yt shewed in all erthe. how worshypfully he hathe done. whome *the* spouse of *the* endelesse kynge. hathe borne vnto vs. He was closed in powdre. *that* he shulde set vs made *of* pouder in the kyngdome of clerenes. He was taken of dethe. *that* he shulde take prysoner the auctoure of dethe. He hathe broken the clausures of deth. & made open the gate of lyfe.

Christ shut up in the dust of the grave to raise us who are also dust.

¶ The Hympne.

Sol occidit iusticie, Thys hympne in the fyrste verse calleth our lorde Iesu criste the sonne of ryghtwysnesse. whose passyon is vnderstonded by the goyng downe of the sonne. when all the elementes semed to mourne on theyr maner. ¶ The seconde verse tellyth how the sowle of our lorde iesu crist wente downe as lyghte to the darckenesse of helle. & toke thense the sowles that the fende had stolne. & rose vp ageyne to lyfe. ¶ The thyrde & the forthe verse telle how our lorde iesu cryst was hyd in our lady. as an arowe in a quyuer. whiche shotte thorugh the fende. & slew dethe & gaue vs lyfe. and afterwarde turned ageyne to *the*

Christ's Passion the going down of the Sun of Righteousness.

father. ¶ In the fyfte verse ye pray oure lady. *that* as she was ful of ioye after *the* dethe of her sonne. so she wyl delyuer you from *the* dethe of synne. & fylle you with the ioye of grace. By this may be vnderstonded. all *the* hympne when ye say. *Sol occidit*, The sonne of ryghtwysnesse goeth downe. the starres of heuen waxe blacke. hye and harde stones are broken. and all the worlde trembeleth. [*] *Lux oritur*, Lyghte spryngeth in darkenesse. helle ys pryued of robry. the vyrgyns sonne turneth agayne wyth wynnynge for the gyfte of hys blode. *Celsi tonantis*, Mary the quyuer of the father of heuen hyd in her a darte. that smote thorugh the cruel enmy. whyche troubeleth all the worlde. *Emiesum telum*, Cryste ys the darte shotte oute from the father that smote dethe. and dethe slayne. he gaue vs lyfe. & turned ageyne lyuynge. to the father. *O summi plena*, O mother ful of souerayne ioye after the dethe of thy sonne. voyde vs from synnes. and fylle vs with grace of vertues. Antempne. *Exulta feliciter*, Ioy thow blyssedly. mother of the mooste myghty ouercomer. whyche hathe slayne dethe. scatered the prowde. enhaunsed the meke. boughte ageyne caytyfes. purged the stynkynge. fylled the hungry. and gladded the hys mother. & moste loued spouse wyth hys gloryous resurreccion. All creatures mote blysse hym. and worshyp hym. And to hys glory: all generacyons mote praysyngly calle the endelesly blyssed.

The hymn translated.

[* *Folio .C.xliij.*]

¶ At Complyn Antempne.

Sancte spei, The mother of holy hope. clene without darckenesse of mysbelyue: dowted not. but that her sonne that was buried shulde aryse. vpon whome flowred the halowynge of the hye father. That is to say the power of godhed was shewed in hym in hys resurreccion. Responce. *In pace*, He hathe slepte and rested in peace of the endelesse father. Verse. *Qui*

The Virgin Mother's foreknowledge of the Resurrection.

nascens, He *that* went oute of the close wombe of the vyrgyn when he was borne: mighte not be holden in the clausures of dethe when he toke the worshyp of vyctory. that was hys resurrecyon.

¶ The Hympne.

The Virgin Mother as a rose that grew pale in her sorrows.

Rubens rosa, In the firste verse of thys Hympne oure lady is lykened to a fayre rose. that faded in coloure for plente of sorowe in tyme of her sonnes passyon. ¶ In the seconde verse. oure lorde Iesu cryste ys lykened to golde hyd in the erthe. for the tyme that he was buryed. ¶ The thyrde verse tellyth how in that tyme faythe abode onely in oure lady. ¶ In the forthe verse. oure gloryous lady ys lykened to a lanterne that lyghtened all the worlde with faythe. whiche was then in darkenesse of mysbeleue. ¶ The fyfte verse tellyth how oure mercyful lady is vnderstonde by the coluer that Noe sente oute of his shyppe. For lyke as that doufe came agayne to Noe. and broughte in her mouthe a braunche of the olyue tree in token that *the* ire of god was quenched and the flode ceased. ryghte so oure moste pyteful lady bryngeth to mankynde hope of mercy and of forgyfnesse. ¶ In the syxte verse ye praye her to sende in to youre hartes faythe. hope. and charite. Then ye begynne to prayse her in all these thynges. and saye. *Rubens rosa*, The redde rose waxed then pale when the vyrgyn sorowed the dethe of her sonne. of whome the voice of prophetes sayde *that* he shulde suffer suche thynges. *Aurum in luto*, Golde ys hyd in the erthe. wherewyth all the [* worlde ys boughte. whyle cryste is take to the erthe. and not byleued to aryse. *Marie spes*, The hope of Mary perysshed not. though all the people wente away she kepte faythe alone. trustyng to that he had sayde. *O lucernam*, O lanterne moste clere. that wyth her lyghte lyghtned all the worlde. that was shadowed

[* *Folio .C.xliiij.*]

with darkenes. *Ramum columba*, The coluer *that* bare a braunche to Noe. in token of mercy: bare *the* lykenesse of mary. that broughte vs hope of forgyuenesse. *Memento nostri*, Lady haue mercy vpon vs. and lyghtne oure sowles with seker hope. with hole faythe. and charyte. *Antempne. O mitissime*, O moste mylde sauyoure. that praydest the father for thy crucyfyers. forgyue vs oure synnes. and gyue oure hartes very myldenesse by prayers of thy benygne mother. *Verse. Qui de terra*, Thow that madest vs of the erthe. & hyddest thyselfe in the erthe: saue vs whome thow haste so loued. *Response. O benigne creator*, O benygne maker. *Verse. Parce nostre*, Spare oure fraylte. that for vs haste not spared thy dygnyte. *Response. O pie redemptor*. O mercyful ageyne byer. *Verse. Qui ex nostro*, Thow that haste chosen the a mother of oure kynde. to whome thow shewest thyselfe a lyue after dethe ouer come. *Response. O Inuictissime*, O moste myghty ouercomer. delyuer vs. from the dethe of sowle. *Antempne. Mundi domina*, Mary lady of the worlde. quyene of heuen. vyrgyn and mother of criste: here them that crye vnto the. helpe them that pray the. & gyue thow oute contynewally the incense of prayers for them. for whome thy sonne gaue oute hys blode. The Hymn continued.

¶ Here endeth the story of the Fryday. and begynneth the story of the Saterday.

On Saterday at matyns the Inuitatory.

¶ *In honore*, In worshyp of the vyrgyn mary. take vp in to heuen: ioye we in the lorde.

¶ The Hympne.

O Gloriosa, O gloryous lady heyued aboue starres. thou haste gyuen hym. soucke *with* thyne holy teates. The Hymn commemorates the Assumption of our Lady.

that made the by hys wysdome. *Quod eua*, Thow haste restored ageyne by thy holy sonne. that. that wretched Eue toke a way. Thow arte made the wyndowe of heuen that wepers shulde enter in to heuens. *Tu regis*, Thow arte the gate of the hye kynge. and the brighte gate of lyghte. Ioye ye people ageyne boughte. that lyfe ys gyuen by a vyrgyn. ¶ In this verse oure lady is called the gate of the hye kynge. for by her oure lorde iesu criste came in to this worlde. She ys also called the gate of lyghte. for by her mankynde entered in *the* lyghte euerlastynge. *Antempne. Exaltata es*, Holy mother of god. thow arte heyued vp to the kyngdome of heuen aboue all *com*panyes of aungels. Antempne. *Paradisi*, The gates of paradyse ar opened to vs by the thow gloryous vyrgyn wherin thow enterydest worshypfully wyth aungels. as an ouercomer. ¶ As to vnderstandynge of thys antemne. yt ys to wytte that the gates of paradyse and of heuen were shytte to mankynde by *the* synne of Adam and of Eue. and by oure lady. they were opened. for she broughte fourthe oure lorde Iesu criste. whiche by hys passyon. and hys assencyon. opened heuen gates. And therfore oure gloryous lady in her assumpcyon entred these gates as an ouercomer. as thys antempne tellyth. ¶ For yt was wonte to be vsed in Rome. that when any Captayne had vtterly ouercome the enmyes of the Cyte. and wonne the lande or the place that was rebel ageynste them: then he was receyued in. at the gates of the Cytye. with thre maner of worshyppes. Fyrste all the people of the cyte came ageynste hym wyth ioye. and wyth praysynge. Secondely hys prysoners that he had taken. folowed after hym bounde. Thyrdly he was cladde in a goddes clothynge. and sette in a ryall chayre. that was drawen with foure whyte horses. & thus he was ledde wyth worshyp to the Capitoly. that is the hyest place of rome. And

Adam's sin shut the gates of Paradise. Our Lady opened them by bearing Christ. [* *Folio .C.xlv.*]

Description of a Roman general's triumph.

thys worshyp he shulde haue by dome. and assente of hys hoste that was with hym in batayle. & of the cenatours. that is to say. the aldermen of the cyte. & of the comon people. ¶ And this worshyp was called in latyn. *Triumphus*, & therof cometh *Triumphas*. that ys the laste worde of thys antempne. and ys as moche to say. as to receyue suche worshyp. For al this sayde worshyp. was done vnto oure lady at her entre in to the cite of heuen. by cause she had worthyly ouercome the fende. and wonne mankynde ageyne to god by her sonne. and opende the gates of heuen. as is before sayde. ¶ Therfore as the peple of rome came agenste suche a vyctoure: so all the company of heuen came ioyfully to welcome oure gloryous lady in her assumpcion. And as his prysoners folowed bounde after hym so all fendes are as thral prysoners to oure lady. and folowe after her so sore bounde. that they dare nothynge do ageynste her byddynge. And also as thys vyctoure was clad in a goddes clothynge: so was the gloryous sowle of our lady endewed and clad with thre dowryes of ioye of the blyssed trinyte aboue al other creatures. And as he was sette in a chayre. drawen of foure whyte horses: so the chayre of oure ladyes sowle. that ys her holy body. was taken vp. & glory-fyed wyth the sowle in foure dowryes. that longe to the body. And as he was led thus. to that hyest place of rome: so our moste reuerente lady. was sette hyest in heuen nexte vnto god. And as thys vyctoure had hys worshyp by the assente of the hoste. and of the senatours. and of the people: ryghte so to the worshyp of oure myghty ouercomer this gloryous quyene oure lady. were assented wyth greate ioye all the hoste of aungels and the senate of the patriarkes and prophetes. and the comon people. of all holy sowles that then were in heuen. as ye may se afterwarde in the seconde lesson of thys same saterday. whyche accordeth moche

The Hymn about the Assumption continued.

As the people came to meet the Victor so the hosts of heaven came to welcome the Assumption of our Lady.

So much explanation used because the hymn is darkly spoken.

to all this matter. And this I haue writen vpon this antempne. for the laste ende semeth darckely spoken. withoute that yt haue som declarynge. .An*tempne. Speciosa*, Thow arte made fayre and swete in thy delyces holy moder of god. .V*erse. Ecce mulier*, Lo the woman that brekyth the hed of the gyleful serpente. R*esponse. Prothoplaustorum*, That had enmefully enuye to the glory of them that were made. That ys to saye. of Adam. and Eue. that were made fyrste of all mankynde. Benediccion. *Confirmet nos*, The gloryous mother of god moste pyteful. mote conferme vs in faythe moste holy. Amen.

[* Pelle .C.xlvj.]

¶ The fyrste Lesson.

Our Lady likened to the Queen of the south.

De longinquis partibus, Thys lesson lykeneth oure blyssed lady to a quyene of a londe *that* is called Ethiopia, or Saba, whiche ys called here. and also in the gospel. the quyene of *the* sowthe by cause that her londe was sowthwarde from iherusalem. This quyene harde telle of the wysdome and of the rychesse of kynge Salomon. and therfore she came to iherusalem to se hym. and to speke wyth hym. And when she se all the glory that he was in. & hys wysdom. she was so a wondered therof. that she was all oute. of herself and sowned for meruayle. ¶ And how all this ys vnderstonde of oure lady. this lesson tellyth. wherin is she wed by this sayde example of the quyene. how oure holy lady behaued her before the incarnacion of our lorde Iesu cryste. and in tyme of hys passyon. and after. & in the day of his resurreccion. and after hys assencyon. vnto her assumpcion. *De longinquis partibus*, yt is red that the quyene of the sowthe came from far contryes to kynge Salomon. & seynge his wysdome. she had no spyrite for grete wonder. But when she had taken strengthes ageyne. she praysed the kynge with her wordes. & worshyped hym wyth grete gyftes. *Huic*

Math. xij.

3. *Regum.* 10.

*vtiq*ue, To thys quyene. ys co*n*uenyently lykenod the moste excellente quyene the vyrgyn mary. whose sowle wysely serchynge the order and p*ro*cesse of all the worlde. from the begynnyng therof vnto the ende. and dylygently beholdynge all thinges that were therin. fou*n*de nothinge therin that she shulde desyre to haue or to here. but only *tha*t she harde of god. *Illam itaq*ue, But that she soughte w*ith* all desyre. and that she spyed bysely. tyl she had wysely founde that wysdome that is cryste. the so*n*ne of god. whyche ys wythouten comparyson more wyse then Salomon. *Videns autem*, And the same vyrgyn seynge how wysely he wanne ageyne sowles. by the passyon of hys body on the crosse. and opened the gates of heuen to them. whome the gylefulle enmy had wonne to the dethe of helle: then thys vyrgyn was more nerer dethe then was the quyene of the sowthe. when she semed to haue no spyryte. *Christi deinde*, And farthermore when the passyon of cryste the sonne of god and hers. was ended: then *th*e same vyrgyn toke stre*n*gthes ageyne. and worshyped god wyth gyftes moste acceptable vnto hym. For she presented to the same god mo sowles. wyth her holsom doctryne. then dyd eny other parsone after the dethe of Cryste wyth all theyr workes. *In hoc etiam*, yt ys also proued that she commended hym worshypfully with her wordes. in that. that *after the dethe of hys manhod. when many were in all wyse in dowte of hym. she alone affermed moste stablely. that he was the very so*n*ne of god. endelesly vndeadly in hys godhed. *Tercia quippe die*, And the thyrde day when the dyscyples dowted of hys resurreccyon. and the women soughte his body bysely in the graue. and the apostles themselfe for greate anguysshe of harte and dreade: closed them in to gyther *then the vyrgyn mother thoughe the scrypture make no mynde that she spake eny thynge that tyme. yet it ys to byleue wyth-

The Lesson comparing our Lady and the Queen of the South continued.

Math. xij.

[* *Folio .C.xlviij.*]

The Lesson comparing our Lady and the Queen of the South continued.

out dowte that she wytnessed that the sonne of god was arysen in body to endeles glory. and that. dethe shulde neuer more from thense furthe haue lordeshyp ouer hym. *Item quamuis*, And also tho the scripture

Math. xvj. Luce xxiiij.

say. that mawdeleyne. and the apostles se fynste the resurreccion of criste: yet without dowte yt is to byleue. that hys moste worthy mother knew yt veryly ere then they. and ere then they she se hym a lyue arysen from dethe wherfore she was moste fulle of ioye of harte. and praysed hym mekely. *Ascendente vero*, And when her blyssed sonne ascended vp to his glorious kyngdome: the vyrgyn mary was suffered to abyde in thys worlde to the conforte of the good & to

The Blessed Virgin's Office after our Lord's Ascension.

the correccion of them that erred. *Erat enim*, For she was the maystresse of the apostles. the confortoure of martyrs. the techer of confessoures. the moste clere myroure of vyrgyns. the confortoure of wydowes. the moste holsome counseyloure of them that lyued in wedlocke. and moste parfyt strengther of all. in the comon ryghte faythe. *Apostolis nanque*, For she shewed and resonably declared to the apostles. when they came vnto her. all thynges that they knew not parfitly of her sonne. *Martyres quoque*, And martyrs she harted to suffer ioyfully trybulacyons. For the helthe of them. and of all. affermyng that she herselfe thre and thyrty yere before the dethe of her sonne suffered contynewally tribulacyon of harte in all pacyence. *Confessores*, Farthermore she taughte cofessoures techynges of helthe whyche lerned moste parfytly of her doctryne and example. discretely to ordeyne the tymes of the day and of the nyghte to the prayesynge of god. and resonably and spyrytually to temper. sleape. and mete. and bodyly laboure. *Ex eius quippe*, Vyrgyns also lerned of her moste honeste maners. to gouerne them honestly and to kepe sewerly theyr maydenly clennesse. vnto the dethe. to flye moche

speche. and all vanytyes and to dyscusse all theyre workes wyth busy thynkynge before. and to examyne them moste ryghtfully by spirytual weyghte in euen balaunce. *Videns etiam*, The gloryous vyrgyn tolde wydowes also to theyr conforte. that though yt pleased her of motherly charyte. that her moste loued sonne shulde haue no more wylle to haue dyed in manhodde. then in godhed: yet her motherly wylle conformed her all togyther to the wylle of god. chusynge rather to suffer mekely all trybulacyons. to the fulfyllynge of goddes wylle. then for to dyssente from goddes wylle in eny thynge. for eny plesaunce of herselfe. *Tali enim*, And wyth suche spekynge. and wordes she made wydowes hertes. pacyente in trybulacyons. and stable & stronge in bodyly temptacyons. *Consulebat insuper*, Farthermore she counsayled them that were wedded. to loue them togyther to body. and to sowle. with trew and not fayned charyte. and to haue an vndepartable wylle. to all that were worshyppe to God. tellynge them of her selfe. how she gaue her faythe clerely to god. and how for hys loue. she neuer withstode *the* wylle of god in eny thynge. *Responsc. Beata es virgo*, Vyrgyn mary mother of god. *thou* arte blyssed. whiche haste byleued to the lorde. Tho thynges are fulfylled in the. that were sayd vnto the. 'Lo thow arte lyfte aboue the quyers of aungels. pray for vs to the Lorde Iesu cryste. *Verse. Ave maria*, Hayle mary ful of grace the lorde ys wyth the. Benedicc*ion*. *Filius marie*, The sonne of the virgyn Mary. mote clense vs. from the fylthe of synne. Amen.

The Lesson continued respecting the Blessed Virgin's Office after our Lord's Ascension.

[* *Psalm .C.xxviij.*]

¶ The seconde Lesson.

Qvoniam ex sacri, Thys lesson tellyth of the assumpcyon of oure ladyes sowle how yt was sette nexte vnto god. and what soueraynte god gaue her aboue all the worlde. & aungels and fendes. And how meke-

The glory of the Blessed Virgin after her Assumption.

The Lesson about the glory of the Blessed Virgin continued.

nesse was the cause of her greate glory in heuen. And how all aungels and holy sowles in heuen ioyed of her comynge. And how greate a feste god made them. at the comynge of that gloryouse sowle amongest them. And how the apostles in erthe wyth ioye & prayeynge buryed her holy body whiche was afterwarde taken vp. to endelesse blysse. *Quoniam ex sacri*, For as moche

Luce .vj. as we haue lerned of the tenoure of the holy gospel. *that* yt shall be met ageyne to eche one by the same mesure. *that* he metyth to other. therfore yt semyth vnposyble. *that* eny man myghte comprehende or vnderstonde by mannes reason. *with* how grete worshypes the gloryous moder of god. oughte to be worshyped of all. in *the* paleys of heuen. whiche wroughte benyngly desyred goodes to so many. whyle she lyued in this worlde. *Id circo iustum*, Therfore yt is byleued to be ryghtful. *that* when yt pleased her sonne to calle her from this worlde. all *that* had the parfyt fulfyllyng of her wylle. by her. were redy to thencrese of her worshyp. *Vnde quia*. wherefore for the maker of all thynges fulfylled his pleasaunte wylle in the worlde by meane of her: therfore yt pleasyd hym with aungels wyth hym. to gloryfy her in heuen. wyth souerayne worshyp. *Et idcirco*, And therfore god hym selfe heyued the virgyns sowle. anon when yt was departed from the body. aboue all heuens. and gaue her the empyre vpon all the worlde. & ordeyned her to be endelesly lady of aungels. *Qui quidem*, whiche aungels were afterwarde so obediente to the vyrgyn that they wolde leuer suffer al the paynes of helle: then they shulde in eny thynge ageynsay her preceptes. *Super omnes*, God also made her so myghty aboue all wycked spyrites: *that* as often. as they ympugne eny man *that* of charite asketh *the* virgyns helpe: anon at *the* same virgyns wylle. they are aferde and fle farre a way. wyllynge rather theyr paynes and wretchednes to be

multiplyed vnto them. then the power of the same virgyn shulde haue lordeshyp vpon them in suche wyse. *Et quia*, And for as moche. as she was founde moste meke amongest all aungels. and men. and women. therfore aboue all thynges that are made. she ys made moste hye. and fayrest of all. and aboue all moste lyke vnto god hymselfe. *Vnde vere*, wherefore yt ys veryly to knowe. that as golde is had more worthy then other metals: so aungels & soules are ar more worthy then other creatures. *Igitur quemadmodum*, Therfore as golde may not be formed in to eny workes without the benefyte of fyre. & by puttynge to of fyre yt is made in to dyuerse formes. after the crafte or wysdome of the goldesmyth. ryghte so the sowle of the moste blyssed vyrgyn. myghte not be made more fayrer then other sowles and 'aungels: but yf her wylle that was euer beste. whyche ys lykened to a crafty goldesmythe. had made her redy before. in the moste brennynge fyre of the holy goste so effectually. that her workes shulde appere most acceptable to the maker of all thynges. *Et quamuis*, And thoughe golde be fourmed in to fayre workes. yet the crafte of the goldesmythe is not clerely sene. as longe. as that worke that ys made. ys closed in a darke howse. but when yt cometh in to the lyghte of the sonne. then the fayrenesse of the worke begynneth to shew more clerely therin: on the same wyse also. the moste worthy workes of thys glorious vyrgyn that arrayed her moste precyous sowlle in fayrest wyse. mighte not parfytly be sene. as longe as the same sowle was kepte close. in the hydel of her deadely body. tyl the same sowle came to the brightnesse of the very sonne. that is the selfe godhed. *Tunc deniq*ue, But then all the courte of heuen. enhaunsed the same vyrgyn with souerayne praysynges. by cause that her wylle had so arrayed her sowle. that by her fayrenesse. she passed hyly the fayrenesse of all

The Lesson about the glory of the Blessed Virgin continued.

[* Folio .C.xlix.]

The Lesson about the glory of the Blessed Virgin continued.

creatures. for whiche she appered moste lyke vnto the selfe maker. *Huic ergo*, Therfore there was ordeyned to thys gloryous sowle. from without begynnynge. a seate. full of glory most nye to *the* trynyte hymselfe. *Nam sicut*, For lyke as god the father was in the sonne. and the sonne in the father and the holy goste in eyther of them. when the sonne after the takynge of mannes body. rested in his moders wombe wyth godhed and manhed. the vnyon of the trynyte in all wyse vndeparted. and the vyrgynyte of the mother kepte vndefowled: ryghte so the same god. ordeyned to the blyssed vyrgyns sowle a mansyon. moste nye to the father. and to the sonne. and to the holy goste. that she shulde be partener of al the goodes that myghte be gyuen of god. *Nullus etiam*, The depnesse also of no harte ys suffycyente to thynke howe greate ioye god made to hys felyshyp in heuen. when hys mooste loued mother passed from thys wretched worlde. as yt shall be veryly and openly knowen to all that wyth charyte desyre the contre of heuen. when they beholde god hymselfe face to face. *Angeli quoque*, Aungels also ioyenge and thankynge the vyrgyns sowle. gloryfyed god. for by dethe of the body of criste hymselfe. ther felyshyp is fylled. and by the comynge of hys mother ther ioye is encreased. *Adam denique*, Adam also and Eue wyth patryarkes. and prophetes. and all the company that was broughte oute of hel and other that come in to blysse after the dethe of criste ioyed of the comynge of the same vyrgyn in to heuen yeldynge worshyp and praysynge to god that honoured her wyth so moche worshyp. that so holyly. and gloriously broughthe fourthe her lorde & ageyne byer. *Apostoli etiam*, The apostels also and al the frendes of god that was presente to the moste worthy deade body of the same vyrgyn. when her moste loued sonne bare with hym her glorious sowle in to heuen: worshyped her wyth

meke seruice. enhaunsynge her worshypful body. with al glory. and praysynge that they myghte. *Et vere,* And all doute remeued. yt ys veryly to byleue. that as that body of the moste blyssed virgyn was borne deade to the sepulture of the frendes of god: righte so it was worshypfully taken vp. a lyue with 'the sowle. to endelesse lyfe. of the same god. her moste loued sonne. Responce. *Que est ista,* Who is this that hathe gone furthe as the sonne. and fulle of fayrenesse as ierusalem. The doughters of Syon haue sene her and they haue sayde her blyssed. & quyenes haue praysed her. Verse. *Que est,* What ys she thys that ascendeth by deserte as a lytel rodde of smoke of the swete amelle of myrre and of franke encense. Benediccion. *Ad gloriam,* The quyene of aungels mote lede vs to the glory of the kyngdome of heuen. Amen.

['* Folio .cl.]

Canti .vj.

Canti .iij.

¶ The thyrde Lesson.

Qvia ipsa veritas, This lesson tellyth of the assumpcion and glory of our ladyes moste holy body. & how glad Gabryel was of her meke aunswere. when he broughte her firste gretyng from god. with *Aue gratia plena,* And hou we oughte wyth all deuocion. to say that salutacion. wyth wylle to leue synne and to do good dedes. that we may therby deserue to haue oure mercyfull ladyes helpe. worthely to receyue the moste worthy body of oure lorde Iesu cryste in the sacramente of the aulter. whyche ys lyfe and fode bothe to aungels and to men. *Quia ipsa veritas,* For as moche as the selfe trouthe that is the sonne of god. and of the vyrgyn hath counseylled all to yelde good for yuel: wyth how many goodes. ys the same god to be trusted that he rewardeth by hymselfe the doers of good dedes. *Et quia,* And for he hathe behote by hys gospel to gyue a hundereth folde for eche good worke: who may thynke wyth how greate gyftes of rewarde. he hathe made

The Lesson on the Assumption of our Lady's body to Heaven.

Math. xix.

The Lesson about the Assumption continued.

riche his moste reuerente mother. whiche sothely neuer dyd the leaste synne. & whose good workes also moste acceptable to god. haue no nombre: *Nam sicut*, For as the wylle of the same vyrgyns sowle. was the begynner of all good dedes: righte so also her moste honest body was an instrumente moste able and contynewally plyable. to the perfyt doynge of the same dedes. *Vnde sicut vere*, wherfore as we byleue veryly. that of the ryghtwysnes of god. all mennes bodyes shall aryse in the laste day. and take rewarde with theyr sowles as theyr workes aske. bycause. that as eche mannes sowle was the begynner of all his workes. by puttynge to of wylle: ryghte so the body ioyned therto. fulfylled them all by yt selfe bodyly in dede. *Sicut igitur*, Therfore as yt is to byleue wythoute eny dowte. that as the body of the sonne of god. that neuer synned. arose from dethe. and is glorifyed togyther wyth the sowle. righte so also the body of his moste worthy mother that neuer dyd synne: a few dayes after yt was buryd. yt was taken yp with the moste holy sowle of the same virgyn. by the vertew and power of god in to heuen. and wyth all worshyp. yt was gloryfyed to gyther. *with* the same sowle. *Et sicut*, And as yt ys imposyble to eny mannes vnderstandynge. in thys worlde. to comprehende the fayrenesse and glory of that crowne wherwyth yt semed cryste *the sonne of god to be worshyped. and made glorious for hys passyon: ryghte so also may no man thynke the fayrenesse of that crowne. wyth whyche the vyrgyn mary ys worshyped in body. & in sowle. for her godly obedience. *Et quemadmodum*, And as all the vertewes of the vyrgyns sowle praysed god her maker. whose most holy body was afterwarde arayed *with* the rewarde of all vertues: ryghte so also *the* workes of the vyrgyns body praysed the same vyrgyn. moste worthy mother of god. for she lefte no verteu vnwroughte in the

Statement as to the fact of the Assumption.

[* *Folio. Clj.*]

worlde. for whiche she knew. rewarde to be gyuen in heuen. to body. and to sowle. *Vnde vere*, wherfore yt is veryly to knowe. that as. excepte only the moste holy sowle of criste. the sowle of his moder is most worthy. souerayne medes. for vertues & merytes. for she had no defaulte in good workes: righte so also. excepte only the body of criste. the body of his mother was moste worthy to receyue with her sowle the rewardes of merytes lenger tyme then the bodyes of other. for yt fulfylled alwayes with the same sowle. all her workes that were euer beste. and neuer consented to eny synne. ¶ *O quam potenter*. O how mightyly shewed god his rightwysnes. when he cast oute adam oute of paradyse. by cause that agenste obedyence. he eate the fruyte of the tre of knowyng in paradyse. that was forboden hym. *O quam humiliter*, O how mekely shewed god his mercy in this worlde by the virgyn mary: whiche may conueniently be called the tre of lyfe. *Pensate igitur*, Thynke therfore how swyftely rightwysnes caste them oute in to wretchednesse. that inobedyently eate the fruyte of the tree of knowynge. *Considerate etiam*, Consyder also how swetely mercy calleth & draweth them vnto blysse: that by godly obedience desyre to be fedde with the fruyte of the tree of lyfe. *Attendite insuper*, And furthermore take hede moste dere beloued. that when *the* body of this moste honest vyrgyn wexed in the worlde. all the companyes of aungels desyred no lesse the fruyte therof. & ioyed no lesse therof *that* yt shulde be borne: then of that grace that was done vnto them. that is to say. *that* they knew themselfe. that they shulde be vndedly in heuenly ioye. & pryncypally that the greate charyte of god. shulde be shewed in mankynde. & that theyr felyshyp shulde encrese therof. *Et ideo*, And therfore the aungel gabryel hasted hym gladly to the same vyrgyn. with a swyfte pace. and grete her charitably

The Lesson about the Assumption continued.

The Lesson about the Assumption continued.

with speche moste worthy. and acceptable in all wyse. *Vnde quia*, wherfore. for the same vyrgyn. maystres of very mekenesse. & of al vertues. answered moste mekely vnto the aungel. that was sente to her on message: therfore he ioyed. knowynge. that the desyre of his wylle. and of other aungels. shulde be fulfylled therof. ¶ *Sed quia*, But for as moche. as we knowe veryly. that. that *the* blyssed body. of the vyrgyn was lyfte vp in to heuen with the sowle; therfore yt ys holsomly counseyled to deadly men. offenders of god. that they hastely ascende vp vnto her by very repentaunce of theyr synnes. that are dayly broken wyth dyuerse tribulacions in this vale of wretchednes. and doute not but that this woful lyfe shall be ended by dethe of theyr bodyes. *Et si ex huius*, And yf men desyre to be fedde of criste. that is the fruite of this tree. laboure they fyrste with all strengthes to bowe the smalle [* *Folio .cxij.*] braunches of thys tree. *that ys to say. to grete with charite the same hys mother. as dyd the aungel that was sente vnto her. stably settynge her wylles to the fleynge of eche synne. and resonably ordenynge all her wordes. and warkes to the worshyp of god. *Tunc enim*, For then shall the same vyrgyn lyghtely be bowed vnto them. geuynge them the suffrage of her helpe. to receyue the fruyte of the tree of lyfe. that ys the moste worthy body of cryste. whiche ys sacred with you in handes of men. *Quod quidem*, And whyche ys lyfe. and fowde to you synners in the worlde. and to aungels in heuen. ¶ *Et quia christus*, And for as moche as cryste desyreth with brennynge desyre. the sowles that he boughte wyth hys owne blode. to the fulfyllynge of hys moste glorious company: therfore study ye moste loued. to fulfylle also hys desyre. receyuynge hym wyth all deuocyon & charyte. whyche. by the moste worthy prayers of our vyrgyn mary. the same iesu her sonne vouchesafe to graunte you. that

lyueth and rayneth with the fader and wyth the holy goste withoute ende. Amen. *Response. Super salutem*, Aboue helthe & all fayrenesse. thow arte loued of the lorde. & arte worthy to be called the quyene of heuens. The quiers of aungels thy felowes. and thy cytesyns. ioy. *Verse. Valde eam*, ful gretly vs behoueth to worshyp her that ys so holy and so clene a virgyn. *Verse. Ad coronam*, The ouercomer is lyfte vp. to *the* crowne of ioye. *Response. Leuiathan*, The fende ouercom is put in darcke pryson. ¶ At Lawdes Antempne *Assumpta est*, Mary ys taken vp. in to heuen. aungels ioye praysynge they blysse god.

¶ The Hympne.

Non passus est, The kynge of blysse hath not suffered hys mothers body to rotte. wherof he toke the hoste. by whiche he sheweth souerayne grace, *Immo vexit*, But he hathe borne yt with the sowle in to *the* paleys of heuen. to receyue endelesse ioyes wyth the trynyte. *Vt sicut*, That as all the trynyte dwelled to gyther in the vyrgyn. so all the vyrgyn shulde abyde *with* the same trynyte withoute ende. *Hinc plaudat*, Therof mote ioye the halle of heuen. all the worlde. mote be glad. euery creature mote ioye & synge praysynges to god. *Linguarum nulla*, No tongue mote be stylle. ne eny mannes harte be slowe in praysynge. but yt mote ioye to gyue thankynges to god. Verse. *Transplantatur*, A rose is planted from iherico in iherusalem. *Response. Deum et angelos*, That maketh god and aungels glad wyth her fayrenesse. Antem *Que est ista*, who ys she thys that styeth vp. as the morowe tyde arysynge. fayre as the mone. chosen as the sonne. ferefulle as an hoste of armed men wel ordeyned to gyther. *Benedicamus in laudem*, Blysse we the lorde. that in praysynge of *the* father. hathe blyssed hys mother mary wyth oute ende. *Benedicamus*

The body of the Virgin Mother spared from decay:

and taken at once to bliss.

Canti. vj.

domino, Blysse we the lorde that hathe sette hys mother with hym. in the paleys of heuen. where she shall haue souerayne ioye withoute ende. For thys ys the virgyn worthy suche a pryuylege. *Alleluya, alleluya, alleluya,*

¶ At Pryme the Hympne.

Virgo pascentem, Vyrgyn fulle of grace *that* haste [°. *Fulle .C.Mij.*] fedde hym. that fedeth aungels. and be'reth vp all thynges: forsake vs not that ar fatherlesse and motherlesse. *A tuo celso*, Beholde them that seke the from thy hye seate. fede them. conforte them. and make them deuoute to thy sonne. Antempne. *Maria virgo*, The vyrgyn mary. is taken vp to the chamber of heuen wherin settyth the kynge of kinges. in a seate ful of starres.

¶ At Tyerce Antempne.

Canti. primo. *In odore*, We haue ronne in the swete smelle of thy oyntmentes. The yonge maydens. haue loued the righte moche.

¶ At Sexte Antempne.

Benedicta, Blyssed be thow lady to thy sonne. for by *the* we are made comuner to the fruyte of lyfe. ¶ Different readings of this Antiphon. The letter of this antempne in youre bokes as I vnderstande ys thus. *Benedicta filia tua domino*, Therfore som thynke that they wolde amende yt sayng thus. *Benedicta filia tu a domino*, and so they make *tua* tow wordes. Other thynke that yt ys better to say after the use of Sarum thus. *Benedicta filio tuo domina*, Nethelesse yf this saynge *Benedicta filia tua domino*, be the vse in eny lande wherof youre seruyce was taken. or else that youre seruice were sette so at the begynnynge. then ye oughte not to chaunge yt of youre owne wylle. but with mekenesse to obaye. For there ys moche thynge wryten in holy scripture and in dyuine seruice

of dyuerse vses. whiche symple folke can not easely vnderstande. & yet they ought not to chaunge it after theyr owne wyttes. but do reuerence to oure lordes worde. & to hys seruyce. & take the defawte to theyr ignorance. ¶ And therfore if the letter of this antempne be thus *Benedicta filia tua domino*, then yt is sayde to the father of heuen. Blyssed be thy dowghter that is oure lady. to the lorde. or by the lorde. that ys her sonne. for by hym she ys moste blyssed. *Quia per te*, thys ys sayde to oure lady. And meruayle not of so sodeyne a chaunge of spekynge. firste to the father. and then to oure lady. for holy scrypture ys fulle of suche maner of spekynge. Nethelesse all the hole antempne myghte be sayde to the father. for by his owne goodnesse & charite. we are made parteners of all goodes.

Best to keep to the letter, and the Antiphon can be so used without error.

¶ At None Antempne.

Pulcra es, Thow art fayre in body. & fayre in sowle. doughter of ierusalem. fereful as an hoste of men of armes. wel sette in order. *Verse. Nos terrigenas*, This versicle hangeth vpon the responce before. where oure lady ys lykened to a rose. that was taken vp in iherico and planted in ierusalem. that is to say. from the worlde whiche is vnderstonde by iherico. vnto the blysse of heuen that is vnderstonde by ierusalem. And then yt foloweth in the versicle. that the swete smelle of this rose. fedeth vs in erthe. that were made sycke by *the* meate forboden. that is to say. by the apel that Adam and Eue eate of in paradyse. ¶ Then in the responce before ye say thus *Transplantatur*, A rose is plaunted from iherico in to ier*usa*lem. *Nos terrigenas*, Fedynge vs chyldren of the erthe w*ith* smelle of swetnesse. *Response. Qui*, whyche of the meate forbodden. were bytterly sycke.

The Rose of the earthly Jericho transplanted to the heavenly Jerusalem.

¶ At Euensonge Antempne.

[* Folio .cxiij.] *Iam letaris*, Now ioyest thow oure lady. in tho thynges that were sayde to the. Thow arte entred *the* lordes howse. berynge *the* crowne of endelesse worshyp. Therfore all erthe mote ioye vnto god wyth ioynge aungels.

¶ The Hympne.

The Evensong hymn translated. *O quam glorifica*, O vyrgyn mary. kynges doughter of the kynred of Dauid. *with* how gloryous lyghte shynest thow. syttynge on hye. aboue al the aungels of heuen. *Tu cum virgineo*, Thow beynge chaste mother *with* maydenly worshyp haste prepared to the lorde of aungels. the halle of thy breste. with holy bowels. & therfore cryste that is god. is borne with a body. *Quem cunctus*, whome all *the* worlde worshipeth & prayseth. to whome eche kne is now bowed of ryghte. of whome we aske by thy prayer *the* ioyes of lyghte. darkenes caste a waye. *Hoc largire*, Graunte vs thys. thow father of lyghte. by thyne owne sonne. that lyueth & rayneth *with* the holy goste in heuens. rewlynge all worldes. Amen. *Antempne. Maria*, Mary. mary *the* pryncipall. precious stone of all holynesse gyue vs to serue the mekely. & kepe vs marye fro the thousande. thousande gyles of the olde enmye.

¶ At Complyn Antempne.

Cum iocunditate, Worshyp we with gladnesse the assumpcion of blyssed mary that she mote praye for vs. to the lorde Iesu criste.

¶ The Hympne.

The Compline hymn translated. *Trina celi*, The thre ierarchyes of heuen. the sonne. the starres. the mone. the settynges togyther of starres. mote prayse god for *the* .o. mary virgyn and mother. *Aer cum volatilibus*, The eyre with al that flyeth. the see. with all that swymmeth. the erthe with all that

crepeth. and wyth all that hathe lyfe. *Nix ymbrium*, The snowe. the droppes of rayne. flowres fruites & gresse. mote gyue dyuerse gyftes of praysynges to god for thy glory. *Omne genu*, Eche knee of al that are in heuen. and in helle. and in erthe. mote be bowed to the lorde of heuen. that hathe sette the in ioye. ¶ In thys verse ye saye in the feaste of the Annuncyacyon. *Flectatur celi domino, intranti te cum gaudeo*, That ys, be bowed to the lorde of heuen entrynge in to the. wyth ioye. *Omne momentum*, Eche momente of tyme that passeth. mote blysse god in trinyte. with thousande thousande thankinges. for the that arte so worthy to be praysed. Antempne. *O iocundissimam*, O moste ioyful ioye. God the father halseth hys spowse. the sonne hys mother. the holy goste hys sacrary. all the chyualry of heuen. prayseth her moste worthy lady the vyrgyn marye. wyth vnspecable praysynge.

This Saturday hymn used for the Annunciation.

¶ Antempne.

Salue regina, Hayle quyene of mercy. hayle lyfe. swetnes. and our hope. we exyled sonnes of Eue crye to the. To the we syghe waylynge and wepynge. in thys vale of teares. Haste the therfore our aduocate. turne vnto vs. tho thy mercyful eyne. & shew vs iesu. the blyssed fruyte of thy wombe. after exyle. O mercyful. O meke. O swete mary. .*Verse. Salue celi*, Hayle worthiest of heuen. mylde. & benygne. thou arte the flowre of criste. & the ryuer of fayrenesse. Hayle meke. & mercyful mother. *O. mary. .*Response.* O mercyful. .Verse. *Aue christi cella*, Hayle celle of cryste. graunte vs alway to dyspyce the worlde and to ouercome the cruel enmy. Hayle meke and mylde mother o. mary. .*Responce.* O pyteful. .*Verse. Vale pulcrum*, Fare welle. fayre lylye. pease thy sonne to vs. that he purge vs from synne. for thy pyteful prayer. Fare welle mercyful and swete moder o. mary. *Responce.* O. swete.

The Anthem "Salve Regina."

[* *Folio .Cvi.*]

.*Verse. Virgo mater*, Vyrgyn. mother of holy chyrche endelesse gate of blysse. be to vs refute. towarde the father and the sonne. *Responce.* O. holy. .*Verse. Virgo clemens.* Noble vyrgyn. mercyful vyrgyn. swete vyrgyn. O. mary. here the prayers of all that mekely crye vnto the. *Response.* O. pyteful. *Verse. Funde preces*, Geue oute prayers. to iesu cryste thy sonne. that was wounded and scourged. & fylled wyth galle. with thornes. with spyttynge for vs. .*Response.* O swete mary.

¶ Here endeth the story of the Saterday.

And thus ar ended all youre .vii. storyes.

Meditation from St Maude.

But for as moche as yt happyth some tyme. that some in happes are neglygente in sayynge. or syngynge therof: therfore I bryng now to youre mynde. a shorte lesson that our lorde iesu cryste taughte to saynt Maute. whyche ys ful good to vse. in *the* begynnynge. & at the ende. of eche howre of youre seruice. ¶ Fyrste bycause that the saynge of this seruice ys a paynge of dette. therfore our lorde bad that he that is bounde to pay this dette of his seruyce. shulde at the begynnynge of eche howre saye thus to our lorde. bothe *with* harte. and with tongue. or at the leste *with* the harte. *Domine in vnione qua ipse in terris laudes deo patri persoluisti, hanc tibi horam persoluo.* that ys. Lorde I pay this howre to the in that vnyon. by whiche thow beynge in erthe paydest praysynges to god the father. And he that thus dressyth hys entente vp to god at the begynnynge customably. & wyth busy study. and after warde in tyme of the same seruice kepyth stylle his mynde & entendeth to god as moche as he may: then as oure lorde sayeth. that seruice shall be so noble. & worthy before god the father. that yt shall be accompted as yt were one *with* the seruice. and praysynge that our lorde Iesu criste dyd hymselfe

Libro .iij. spiritualis gratie reuelationum 009. *ca.* 30.

to the fader whyle he was in erthe. ¶ And for yt is harde to escape at all tymes *with*oute som neglygence: therfore owre lorde bad that at the ende of eche howre. he shulde say thus. *Deus propicius esto michi peccatori*, that ys God be mercyful to me synner. Or else thus. *O agne mitissime miserere mei*, that ys O moste mylde lambe haue mercy vpon me. And if he forgette to say thus after eche howre. at the leaste that he say one of these prayers seuen tymes eche day when he hathe leyser. and thynke theron. For sythe thys worde. *Deus propicius esto michi peccatori*, was so vaylable to the publycan. that as oure lorde sayeth. he gatte forgyuenes of all his synnes: why shulde yt not gette to a nother that sayeth yt with meke and contryte harte forgyuenesse of hys neglygence syth our lordes mercy ys as redy to man now. as yt was then. ¶ Therfore whyle these prayers ar thus *pro*fitable. and therwith so shorte me semeth yt were a greate dulnesse. not to wylle vse them. Oure lorde graunte vs euer to be trew and dylygente in thys holy seruyce. Amen.

Meditation from St Maude. *Ibidem. Ca. iij.*

Luce .xviij.

¶ Here begynneth of youre Feastes, ‘, [*Folio .Clxj.*]

For as moche as youre seruyce ys of oure gloryous Lady whyche ys departed in seuen storyes. after the seuen daies of the wyke as is before sayde: therfore ye haue not many chaunges after the varyaunce of feastes. and ofte tymes of the yere. as the comon seruyce of the churche vseth. But in diuerse festes. and tymes ye say some of the same seuen storyes dyuersely as is most acordynge therto. ¶ And thus in the feastes of the Concepcyon. and of the Natyuyte of oure lady. ye saye the story of the wednesday. For in that story ys made moste specyall mynde of the same feastes. The same story is also sayde on sainte Annes day. For the holy concepcion. and byrthe of oure lady. wherof ys

Few changes in the Ferial Offices for use on Festivals.

Wednesday Office used on Conc. and Nativ. B. V. M. and on St Anne's day.

made mynde in that story. ye greate worshyp & praysynge to her mother Anne. of whome she was conceyued and borne in so greate holynesse. and clennesse.

Thursday Office used on Ann., Purification, and Visitation, B.V.M.

¶ In the feaste of the Annunciacion of oure lady and in all crystmasse tyme. And in *the* feaste of Candelmas And in the feaste of the Vysytacyon of oure lady: ye say the story of *the* Thursday: by cause that story maketh moste speciall mencio*n* of the Incarnacion of our lorde Iesu cryste. whyche ye worshyped in holy chyrche. in tho feastes.

Saturday Office used for Assumption B.V.M.

¶ In the feaste of the assu*m*pcion. ye synge the story of the Saterday. for yt accordech all therto.

Monday Office used on Michaelmas day.

¶ On Myhelmas day. ye say the story of the mo*n*day. For *th*at story tellyth what ioye & loue. au*n*gels had of oure gloryous lady from her firste makynge. Fro*m* passyon so*n*day tyl Esterne. ye saye the story of *the* fryday. for *that* speketh moste of our lordes holy passio*n* and of the co*m*passyon of hys moste louynge mother.

Friday Office used in Passion and Holy Week.

¶ Other dyuerse chaunges ye haue in these feastes. & tymes. as your ordynal sheweth more playnly. And the causes of suche chaunges. ye may sone parceyue youre selfe by the redynge of the same thynges in englysshe. for ye shall fynde that they haue som conuenyence to the feaste or to the tyme that they ar sette to be songe in. As in Penthecoste weke. ye say thys hympne. *Veni creator spiritus*, At youre howres. by cause yt spekyth moste of the holy goste. that is worshyped in holy chyrche that tyme. And on the same wyse ye say. *O veneranda trinitas*, In trynyte wyke. And so furthe of other.

The rationale of such changes to be seen by the English of the Offices, in this book.

¶ But I wryte here only tho thynges that longe specyally. to some of these feastes and are not conteyned in eny of the seuen storyes before. And specyally in foure feastes of oure lady. that ys the Concepcyon. the Natyuyte. the Puryfycacyon. and the Assumpcyon: ye haue speciall and proper chapiters and collectes. that are not wryten before. and therfore they shew now after.

¶ In the Concepcion of oure Lady. at Euensonge. at matyns. and at Tyerce.

The Chapyter.

*Dominus *possedit me*, The lorde had me in the begynnynge of hys workes. ere then he made eny thynge. from the begynnynge. I am ordeyned from wythouten ende. and of olde tymes. ere then the erthe was made. ¶ Thys Chapyter ys taken of holy scrypture. and so are nye all the chapiters of youre seruice. And yt is expouned by doctoures of oure lorde iesu cryste that is the endelesse wysdome of the father. and sayeth these wordes of hymselfe. But here yt ys sette to be vnderstonde of oure lady. that was endelesly ordeyned of god to be worthyest of all creatures. as ye may se more playnely in the Sonday lessons. And so therby ye may esyly vnderstonde the sentence of thys chapyter. [* Folio .C.lvij.] *Prouerbi .viij.*

¶ The Oryson.

Deus qui beate, God that toldest before. the concepcion of the blyssed virgyn mary. to her father & mother. by the foretellynge of the aungel. graunte this thy meyne to be defended by her prayers. whose holy solemnytyes of concepcion. they worshyp. by accordynge besynesse. *Per dominum nostrum*,

¶ At Sexte the Chapyter.

Necdum erant abissi, Depnesse were not yet. & I was then conceyued. welles of water were not yet spronge vp. mounteynes were not yet sette in sadde heuynesse before hylles. I was broughte fourthe. ¶ Thys is to meane. that or eny thynge was made. oure lady was fore ordeyned of god to be conceyued. & borne in tyme: and to be moste worthy of all creatures. *Prouerbi .viij.*

¶ At None the Chapyter.

Prouerbi .viij. *Beatus homo,* The man is blyssed. that herith me by obedience. And he *that* daily waketh at my gates And wayteth at the entrye of my dore. by hasty & redy co*m*ynge to synge & rede my seruyce. He that fyndeth me by grace. he fyndeth lyfe euerlastyng. And he shall drawe helthe from the lorde. For as water ys drawen oute of a welle. so all helthe cometh from god. that ys the sprynge welle of all goodnesse.

¶ In the Puryfycacyo*n* of oure lady. at all Euen songes. at mattyns and at Tyerce. the Chapiter.

Malach .iij. *Ecce ego mitto,* Lo I sende myne au*n*gel. that shall make redy a way before my face. And the lorde that ye seke. shall sone come to hys temple. And the au*n*gel of *the* testamente whome ye desyre. ¶ Here in thys Chapyter. bothe oure lorde iesu. and saynt Iohñ baptyste. are called aungels. not in kynde but in clennesse of leuynge & in offyce. Fyrste saynt Iohñ baptyste is called an au*n*gel. where the prophete sayde of hym in the persone of the father of heuen. many yeres or saint Iohñ was borne. thus *Ecce ego mitto angelum meum,* Lo I sende myne au*n*gel *qui preparabit viam ante faciem meam,* that shall make redy a waye before my face. that is before my so*n*ne iesu whiche is called the face of the fa*t*her. for as a man is knowen by hys face. so ys the father knowen by the so*n*ne. Before this face. saynt Iohñ made redy a way for the prechyng & baptysynge of saynt Iohñ baptist was an entre & a way to the prechynge. & baptysyng of oure lorde Iesu cryste. *Et statim veniet ad templum sanctum suum dominator quem vos queritis,* And the lorde that ye seke shall come anon in his holy te*m*ple. Thys was fulfylled in this holy feaste. when our lady offered her blyssed so*n*ne in to the temple. *Et angelus testamenti,* *Luce .ij.* And the au*n*gel of testamente. that ys the new lawe of

[* *Folio .C.lxvij.*]

loue writen in the apostels hartes by the holy goste. *Quem vos vultis*, whome ye desyre. for the good people of the iewes. euer soughte and desyred moche the co*m*ynge of cryste.

¶ At Sexte the Chapyter.

Ego quasi vitis, I as a vyne haue fruited the swetnesse of smelle. And my flowres ar fruite of worshyp. and of honeste. ¶ In this Chapyter. oure lorde ys lykened to a vyne. For as a vyne. the more yt standeth in heate of the so*n*ne. the more swete ys the grape. or the wyne that ys the fruyte therof: ryghte so oure lady. for she was moste hote in loue. and in grace of the holy goste: therfore she broughte furthe the fruyte of swetnesse. that ys oure lorde Iesu cryste. the fruyte of her wombe. that ys swete to take in this worlde and in his sacramentes. and smelleth sweth in example of his holy co*n*uersacio*n*. ¶ But it is meruelous that foloweth when our lady sayeth And my flowres are fruite. In all trees. & herbes. the flowres go before. & the fruyte co*m*eth after. And often there are many mo flowres. then fruites. But all our blyssed ladyes flowres. that ys to saye her vertues: were fruyteful for no thynge was loste. but all that she thoughte. or saide. or dyd. or lefte vndone: all was entended to goddes worshyp. and to the p*r*ofyte of her euen crysten. And therfore yt foloweth. of worshyp. that is to say to god. & of honeste that is to say to good example of all other that se her. For by syghte of her. many were conforted & edyfyed. & neuer none hurte. *Ecclesia xxiiij.*

¶ At None the Chapyter.

Ego mater pulcre dilectionis, I am a mother of fayre loue. & of drede. and of knowynge. and of holy hope. In me is all grace of way and of trouthe. in me is all hope of lyfe. and of vertu. ¶ Here oure lady ys *Eccles xxiiij.*

called a mother of fayre loue. agenste god. hys aungells. and of drede. agenste al yuel spyrytes. And of knowynge. agenste all thynges. & of holy hope. agenste wretched mankynde. For by her we may haue grace to go trewly in *the* way of helthe in thys lyfe. and hope to come to lyfe euerlastynge.

¶ In the feaste of the Assumpcion. at Euensonge. at Lawdes. & at Tyerce. The Chapyter.

Ecclesia .xxiiij.

Quasi cedrus, I am heyued as a cedre in lybane and as cypresse in mounte syon. I am heyued as a palme in cades. and as the plauntynge of a rose in iherico. ¶ Here is named foure trees and foure places. the foure trees are these. Cedre. Cipresse. Palme. & a rosyer. Though these trees grew in diuerse places. yet in foure places they were moste excellente in tho contrees. [a] That is to say. the Cedre in a mounte that was called lybane. And Cypresse in the mounte of Syon. And the palme tree in a place that was called Cades. And the rose in iherico. Therfore by these foure trees. is vnderstonde oure lady that was. and is. moste excellente aboue al creatures. ¶ The Cedre. is a tree that groweth hye. & yt is so durable that yt rotteth neuer. So oure moste reuerente lady. was hiest in verteu in erthe. & now is hyest in blysse. And she neuer rotted. ne was corrupte in sowle. by eny maner synne. ne in body. in her lyfe. ne after her dethe. For the body with the sowle. ys in endlesse blysse. And therfore she saieth. that she is heyued as a cedre in lybane. Cypresse is a tree. that smelleth swete. & the smelle therof dryueth a way serpentes. & wormes. yt is also so stronge a tree that yt boweth neuer what burden so euer be layde theron. So oure gloryous vyrgyn. by the swete smelle of her holy leuynge. & of her prayers. dryueth a way the temptacions of the serpentes of helle. & the wormes of yuel thoughtes. from them. that often by deuoute medite

[a *Bello .C.lib.*]

The Cedar-tree a type of our Lady.

The Cypress-tree a type of our Lady.

cion smelle towarde her. She was also stronge: *that* neuer prosperite myghte bowe her to eny maner vanyte. ne aduersyte to eny vnpacyence. And therfore she ys cypresse in mounte Syon. ¶ The palme tree ys smale byneth. and large aboue. and yt is euer grene. So oure moste excellente lady was smale byneth fro the loue of all erthly thynges. and large vpwarde by loue and desyre of heuenly thynges. And therin she was euer grene. for she was alwaye ful of vertues. wythoute drynesse of synne. or of defawlte. And therfore she ys as palme in cades. ¶ The rose groweth amongest thornes. and yet yt ys in yt selfe moste softe. yt conforteth also all the wyttes of man bothe syghte. smellynge. touchynge. and tastynge. So oure moste swete lady. though she were borne amonge the iewes. that were as thornes by malycyous condycyons: yet she was clene from all theyr vyces. and moste softe. and gracious in all vertues. wherby she conforted her louers. in all theyr inwarde wyttes. And therfore she ys called a rose in iherico.

The Palm-tree a type of our Lady.

The Rose a type of our Lady.

¶ The Oryson.

Veneranda nobis, The worshypful feste of this day. mote gyue vs holsome helpe. in whyche day. the holy mother of god. passed vnder temporall dethe. and yet she myghte not be borne downe wyth the bondes of dethe. that begatte of herselfe thy sonne. oure lorde that becam man. *Qui tecum*, That lyueth. and rayneth god wyth the in vnyte of the holy goste wythout ende Amen.

¶ At Sexte. the Chapyter.

Tota pulcra es, Thow arte all fayre my frende. and spotte is none in the. Come from the lyban my spowse come from the lyban. Come thou shalte be crowned. ¶ Fayrenesse standeth in tow thinges. One in hauynge of all that longeth to fayrenesse. And for *Cantice .iij*

thys was in our lady. bothe in body. & in sowle: therfore ye say vnto her. Thou arte al fayre. The seconde ys. in faylynge of all that ys contrary to fayrenesse. [* *Folio .CLx.*] And for thys ye saye to her. and *there is no spotte in the. ¶ Lybane ys a mounte. and yt is as moche to saye. as whyte. and therfore yt betokeneth the hynesse of verteu. and of grace. From thys lybane oure lady was called as thys day. for from *the* moste hynesse of grace and of verteu that myghte be had in erthe of eny creature: she paste to the moste hynesse of glory. And that not onely in sowle. but also afterwarde in body. And therfore ys yt sayde here to her twyes Come from the lybane. Ones for the assumpcyon of her sowle. a nother for the assumpcyon of her holy body. For firste was her glorious sowle called to blysse. and then her body. And bothe body and sowle to be crowned in endelesse rewarde. and therfore yt folowyth for bothe. Come thow shalte be crowned.

¶ At None the Chapyter.

Ecclesi .xxiiij. *Quasi oliua speciosa,* I am exalted as a faire olyue tree in the fylde. and as a platan tree. by *the* water in brode stretes. I haue gyuen swete smelle as cynamom & bawme that smellyth swete. And I haue gyuen swetnesse of smelle as chosen myrre. ¶ The olyue tree bryngeth furthe fruite wherof ys made oyle. that betokeneth pytye and mercy. But there ys dyfference betwyxte the olyue *that* growyth in gardyns. and the olyue that groweth in the fylde. For the olyue that growyth in gardyns. is seueral to the owners. but the olyue of the fylde ys comon to all. Therfore oure mercyfull Lady lykeneth herselfe rather to the olyue of the fylde: for her pytye and mercy ys alway redy to all that wylle calle therto in what degre so euer they be. ¶ The platane. or the plane tree. hathe brode leues. that ys medcynable to hote yuels. wherby is

The Olive-tree a type of our Lady.

The Plane-tree a type of our Lady.

vnderstonde the brode & large charyte of oure blyssed lady that spredyth ouer all bothe good and bad as longe as they are in thys lyfe. For all good are conforted by her. And there is none so wicked in erthe. but that he hathe the lesse temptacion for her sake. And be a man or woman neuer so depe in synne: yf he wyl make hym selfe a brode and an open strete by trew shryfte. and poure oute water of very contrycion: anon this plane tre that is oure pyteful lady. wylle. sprede ouer hym the leues of her charyte. and hele hym from all brennynge temptacyon. and syckenesse of synne. And therfore she ys lykened to a platane tree by the water in brode stretes. ¶ Cynamome. ys a spyce that ys drye. and hotte. and swete smellynge. So oure glorious lady was drye in body from all flesshely luste. by dyscrete abstynence. and clene vyrgynyte. She was also hotte in sowle. by feruente loue to god. and charite. And she smelled swete. bothe in sowle. and in body. by good examples bodely and gostly of holy conuersacyon. ¶ Bawlme ys a tree. and all that ys therin. ys vertuous and profytable. bothe. the selfe tree. the fruyte. and the lycour. So oure moste reuerente lady ys all full of grace. and of verteu. Her holy body. that is vnderstonded by the bawlme tree. was so worthy. that yt bare the sonne of god. And he ys her blyssed fruyte moste full of verteu. The braunches of the bawlme tree when they are cutte. they stylle moste vertuous and swete lyquore. [*] Ryghte so the braunches of thys tree oure lady. that are the holy membres of oure lorde iesu cryste. when they were cutte wyth cruel scourges. with harde nayles. and wyth the sharpe spere: they stylled moste precyous and swete lycoure to the helthe and redempcyon of mankynde. ¶ Myrre is a tree that groweth fyue cubytes in lengthe and the gomme therof is bytter in taste. and swete in smelle. By the fyue cubytes. ys

Cinnamon a type of our Lady.

The Balm-tree a type of our Lady.

[* *Folio .C.lxj.*]

The Myrrh-tree a type of our Lady.

vnderstonded the fyue ioyes of oure lady that she had in erthe. By the bytter gomme. hyr bytter sorowes. but in this feaste. all was turned to endeles swetnesse that is vnderstonded by the swete smelle. And therfore she sayth as chosen myrre. I haue gyuen swetnesse of smelle.

¶ In the Natyuyte of oure Lady the Oryson.

Famulis tuis, Lorde we beseche the. parte thow in to thy seruauntes the gyfte of heuenly grace. That. to whome the sonne borne of the blyssed vyrgyn mary was begynnynge of helthe: the desyred solempnyte of her byrthe. mote gyue encrease of peace. *Per eundem*, By the same oure lorde iesu cryste thy sonne. that lyueth and rayneth god wyth the in vnyte of the holy goste wythoute ende. Amen.

¶ At None the Chapyter.

Ecclesi .xxiiij.

Transite ad me, Passe vnto me all ye. *that* desyre me. and be fulfylled of my generacyone. For my spyryte ys swetter then hony and myne herytage ys swetter then hony. and honycombe. ¶ Thys ys thus to meane Passe or come to me trustely. all ye that desyre me. for I am suffycyente to all. and ye shall nothynge lacke. but be fylled of my generacyons. that ys of grace and of glory. that ys gotten to man by my sonne. for my spyryte is swetter then hony. for the tastynge of my loue ys swetter then eny erthly thynge. And myne herytage that ys endelesse blysse is swetter then hony and honycombe for yt fylleth all that ar therin. aboue all that may be thoughte or spoken.

Danielis .iij.

Benedicite omnia opera domini domino, Thys hympne was made of three men. whome the kynge of Babylone did caste in a grete burnynge furneys of fyre. that flamed vpon hye .xlix. cubites by cause they wolde not worshyp an ymage by idolatrye at hys byddynge. But

History of the hymn Benedicite.

an aungel of god came downe and smote the flame of the fyre from tho thre men. vpon the kynges seruauntes that made the fyre. whyche were anon brente all to asshes. But tho thre men were nothynge hurte of the fyre ne dyscesed. ne the leste heare of theyr hed brente. And therfore they brake oute in praysynge of god. all wyth one voyce and sayde. *Benedicite omnia opera domini &c,* These three mennes names are writen in the same hympne in the laste verse saue twayne. One was called Ananye, a nother Azarye. and the thyrde Mysael. ¶ Thys hympne ye synge in eche 'feaste of oure lady. wherin ye calle all creatures of heuen. and of erthe. of see. and of londe. and of the ayre aboue. to prayse and to thanke god. for the benefytes of grace and of glory. that he hathe done and gyuen to the glorious vyrgyn mary hys holy mother. ¶ And for eche verse begynneth wyth blyssynge[1] ye shall vnderstonde that god blessyth man. by geuynge of hys gracious gyftes. but man blesseth god by doynge of praysynges. and of thankynges to god for hys gyftes. And also ioyenge of hys greate blysse. & goodnesse. And so calle ye all creatures to blysse god in this hympne. ¶ But vnresonable creatures. blesse and prayse god. in that. that they do. as god hathe made them. and ordeyned them to do. And also they are sayde to blysse god. in that. that man in beholdynge of them. ys sturred to blysse. and to prayse god theyre maker. that so meruelously hathe made them. They are also sayde to blysse god. when man for whome all erthely creatures were made. prayseth & blysseth god for the makynge. and for *the* kepynge of them. and for all hys workes. ¶ When man calleth aungels to the praysynge of god. yt ys as moche to say. that he ioyeth of the ioye. that they have in the praysynge of god and that he desyreth God endelesly to be prayed for the makynge of aungels to hys euerlastynge praysynge. ¶ If all mankynde had

[1 *Folio .C.lxvij.*] Benedicite sung on all feasts of our Lady.

God blesses man with gifts.

Man blesses God with praises.

Creatures without reason bless God by fulfilling their part in creation.

If fallen man had not been redeemed, things created for him would also have been lost, and the number of the lost angels not replaced.

bene vtterly loste. & neuer be boughte ageyne. then had all creatures that were made for man. be in maner loste. and the nombre of aungels not fulfylled by man. And therfore syth man ys boughte ageyne by meane of oure lady and so the nombre of aungels to be fulfylled. and all erthly creatures restored ageyne in maner to the worthynesse of effecte that they were made for: yt is worthy that man shulde calle aungels. and all creatures. and all the workes of god to prayse hym. & to blysse hym for that gloryous lady. Therfore ye synge and say. *Benedicite omnia*, All the workes of the lorde blesse ye the lorde. prayse hym. and enhaunse hym vp on hy wyth outen ende. *Pro honore*, For worshyp and glory of the moste worthy creature the vyrgyn Marye. mother of god. *Benedicite angeli*, Aungels of the lorde. blysse ye the lorde. heuens blysse ye the lorde. for worshyp. and glory. of *the* moste worthy creature. the vyrgyn mary. mother of god. *Benedicite aque*, All waters that are aboue heuens. blysse ye the lorde. all vertues of the lorde blysse ye the lorde. for worshyp. and blysse of the moste worthy creature. the vyrgyn marye. mother of god. ¶ For as moche as in thys verse is made mynde of waters that ar above heuens ye shall vnderstande. that there are seuentene heuens and *the* syxteneth of these heuens. is called heuen of waters and of crystall. Not for that. there are eny waters: but for yt meueth as dothe waters. & yt ys harde and clere as crystall. And thys heuen ys called here in thys hympne waters that are aboue heuens. For there ar fourtene heuens bynethe yt. towarde the erthe. And in youre sequence on Sonday. yt ys called heuen of crystall when ye say. *Cristallinum vel stellatum, &c.*, As shall be sayde there more playnely. when we come therto. with oure lordes grace. *Benedicite sol*, [* Folio .C.lxiij.] *Sonne and mone blysse ye the lorde. sterres of heuen blysse ye the lorde. for worshyp. and glory of the moste worthy creature. the vyrgyn mary. mother

Benedicite interpreted with application to the praise of the Blessed Virgin.

of god. *Benedicite ymber*, Reyne and dew blysse ye the lorde. eche spyryte of god mote blesse the lorde. for worshyp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite ignis*, Fyer and heate blysse ye the lorde. wynter and somer blysse ye the lorde. for worshyp and blysse of the moste worthy creature the vyrgyn mary. mother of god. *Benedicite rores*. Dewes. and froste blysse ye the lorde. froste and colde blysse ye the lorde. for worshyp and blysse of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite glacies*, Ise and snowe blysse ye the lorde. nightes and dayes blysse ye the lorde. for worshyp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite lux*, Lyghte and darkenesse blysse ye the lorde. lyghtens. & clowdes blysse ye the lorde. for worshyp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicat terra*, Erthe mote blesse the lorde. and prayse hym. and enhaunce hym on hy wythouten ende. for worshyp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite montes*, Mounteynes and hylles blysse ye the lorde. all thynges that growe in erthe blysse ye the lorde. for worshyp & glory of the moste worthy creature. the vyrgyn marye. mother of god. *Benedicite fontes*, welles blysse ye the lorde. sees & flowdes blysse ye the lorde. for worshyp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite cete*, whalles and all thynges that are meued in waters blysse ye the lorde. all the byrdes of the ayre blysse ye the lorde. for worshyp and glory of the moste worthy creature the vyrgyn mary mother of god. *Benedicite omnes*, All wylde beastes. and tame beastes blysse ye the lorde. sonnes of men blysse ye the lorde. for worshyp and glorye of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicat israel*, Israel

Marian application of Benedicite continued.

Marian application of Benedicite continued.

mote blysse the lorde. & prayse hym and enhaunse hym vpon hye withouten ende. for worshyp and glory of the moste worthy creature the vyrgyn mary mother of god. *Benedicite sacerdotes*, Prestes of the lorde blysse ye *the* lorde. seruauntes of the lorde blysse ye the lorde for worshyp & glory of the moste worthy creature the vyrgyn mary. mother of god. *Benedicite spiritus*, Spirytes. and sowles of the ryghtwys blysse ye the lorde. holy. and meke in harte blysse ye the lorde. for worshyp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedicite anania*, Ananye. Azarye. Mysael. blysse ye the lorde. prayse hym. enhaunse hym on hye. withouten ende. for worshyp. and glory of the moste worthy creature. the vyrgyn marye. mother of god. *Benedicamus patrem*, Blysse we the father and the sonne wyth the holy goste. prayse we. and enhaunse we hym on hye withouten ende. for worshyp. and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Benedictus es domine*, Lorde thou art blyssed in the fyrmamente of heuen. praysable and gloryous. and heyued aboue all thynges wythouten ende for worshyp and glory of the moste worthy creature. the vyrgyn mary. mother of god. *Et tu super omnes*, And thow vyrgyn mary. mother of god. blyssed aboue all creatures: vouche safe to commende vs. and oure places. to thy sonne. Amen.

Cf. Dan. iii. 52, 56. Vulg.

[* *Folio .Clxiiij.*]

¶ Finis , ' ,

¶ Thys Boke was Imprynted at the desyre and instaunce of the worshypfull and deuoute lady Abbesse of the worshypfull Monastery of Syon. And the reuerende fader in god. Generall confessoure of the same.

¶ Here Endeth the Seconde parte of oure Ladyes Myrroure. Very necessary

for all relygyous persones and
other good deuoute people
Fynysshed and Im
pryn in the sub
urbes of
the Famous
Cytye of London
withoute temple barre
by me Richarde Fawkes.
dwellynge in Durresme rentes
or else in Powles churcheyerde at the
Sygne of the .A. B. C.
¶ The yere of oure Lorde god a .M. CCCCC. XXX.
the fourthe day of the moneth of Nouember.

[On the back of the leaf is the printer's mark, with the legend "*Soli deo Honor, Et Gloria.* Amen,"]

¶ Here begynneth the thyrde parte of oure Ladyes Myrroure. that ys of youre Masses. [*Folio .Clxvj.]

[Beneath this is a fine woodcut of the Coronation of the Virgin, with a label below inscribed "Ad Conpletorium."]

Rorate celi desuper, Dew ye heuens from aboue. & clowdes mote rayne the right wise. erthe mote be opened and bury on the sauyoure. what this ys to meane. ye may se on Sonday at the howre of none. where thys offyce ys sette for a Chapiter. Psalme. *Celi enarrant*, Heuens mote telle the glory of god. & the fyrmamente mote shew the workes of hys handes. *Kyrieleyson*, Lorde mercy. *Christeleyson*, Criste mercy. These tow wordes are sayde ix. tymes. thryes *Kyrieleyson*, to the father. and thryes *Christeleyson* to the sonne. & thryes *Kyrieleyson*, to the holy goste. And that is ageynst thre maner of synnes. that ys of fraylte ageynste the father. of ygnoraunce ageynste the sonne.

Esaie .xlv. The Officium or Introit.

The manner of saying the lesser Litany.

and of malyce ageynste the holy goste. and for eche of these synnes are done in thre wyse. that ys to saye in thoughte. in worde. and in dede. therfore ys *Kyrieleyson* sayde thryes to the father. and *Christeleyson* thryes to the sonne: and *Kyrieleyson* thryes to the holy goste. But to the father and to the holy goste. is sayde *Kyrieleyson*, for they are of one godly nature but to the sonne ys sayde. *Christeleyson*, dyfferentely from them. for he ys not only god wyth them. but also man. *Kyrieleyson* is a worde of grew. and yt is a worde of greate verteu. for crysten people vsed to say yt in chaeynge away of fendes and of all yuel powers. And therfore whyle saynte Basyle sayde *Kyrieleyson*, the churche dores that were locked ageyste hym. opened. And when saint Gemynyan sayde *Kyrieleyson*, fyue kynges in batayle were ouercome. and put to flyghte.

Vincencius in speculo historiali Libro .xv. capitulo. .79.

The Angelic Hymn.

Luce secundo.

[* Folio .Clxvij.]

Gloria in excelsis deo, The fyrst parte of this Hympne was songe of aungels when oure lorde Iesu criste was borne in Bethleem. And therfore the bysshop of Bethleem sayeth. *Gloria in excelsis*, in eche masse. though he synge of Requiem. and eche day in the yere. The seconde parte. that ys from *Laudamus te* furthe to the ende. was made of saynte Hyllary and ordeyned by dyuerse popes. to be songe in holy chyrche. But certeyne addycions that are put therto. in worshyp of oure lady are not sayde but in masses of our lady. That the preste alone begynneth *the* fyrste wordes. betokeneth that one aungel alone firste appered to the shepherdes. shewynge our lordes byrthe. And that *the* tother dele is songe of all the quier. betokeneth the multytude of aungels that appered afterwarde and sange the same songe. as the gospel tellyth. The preste begynneth it in the myddes of the aulter. for yt was fyrste songe in worshyp of hym that is the myddes. and the mediatour betwene god the father and man-

Hugo Libro secundo. de sacramentis. parte 9. Capitulo .9.

Begun by the priest alone, in the middle of the altar.

Luce secundo.

kynde. *Gloria in excelsis deo*, Glory be to god in hye thynges. or in hye places that are heuens. or in hye spyrites that are aungels. *Et in terra*, And peace in erthe to men of good wylle. *Laudamus te*, we prayse the. we blysse the. we worshyp the. we gloryfy the. we do the thankynges for thy greate glory. Here ar rehersed fyue wordes of praysynge. for fyue specyall benefytes of oure lorde Iesu cryste. the fyrste ys hys Incarnacion. the seconde hys byrthe. the thyrde hys passyon. the fourthe hys resurreccyon. the fyfte hys assencion. Nethelesse for the benefytes. not only the sonne is praysed. but also the blyssed trynyte father and sonne & holy goste. and therfore yt foloweth. *Domine deus*, Lorde god heuenly kynge. God father almyghty. *Domine fili*, Lorde only begotten sonne Iesu cryste. *Spiritus*, And holy goste conforture of fatherless & motherlesse. ¶ Then ye turne you to prayse and to pray to oure lorde Iesu criste. *Domine deus*, Lorde god Lambe of god. sonne of the father. fyrste begotten sonne of the mother mary vyrgyn. *Qui tollis*, Thou that takest away the synnes of the worlde. haue mercy on vs. *Qui tollis*, Thou that takest awaye the synnes of the worlde. receyue oure prayer. to the glory of mary. *Qui sedes*, Thou that syttest at the righte syde of the fader haue mercy on vs. *Quoniam tu*, For thow arte onely holy. halowynge mary. *Tu solus*, Thou arte onely a lorde. gouernynge mary. *Tu solus*, Thow arte onely hyest. crownynge mary. Iesu cryste with the holy goste in glory of god the father. Amen. *Gloria in excelsis deo*, Glory be to god. on hy. And peace in erthe to men of good wylle we prayse the. we blysse the. we worshyp the. we glorify the. we thanke the. for thy grete glory. Lorde god heuenly kynge. god father almyghty. Lorde onely sonne of mary. Iesu cryste. Lorde god. lambe of god. sonne of the father. that doest away the synnes of the worlde.

First, it praises the whole Trinity for the Incarnation and work of Christ.

Secondly, it prays to Christ.

Translation of Angelic Hymn, with additions, applying it to the praise of the B. V. M.

haue mercy on vs. by the moste pyteful prayer of thy mother mary vyrgyn. Thou that doest away the synnes of the worlde receyue oure prayer. that we mote contynewally please the. & thy holy mother mary vyrgyn. Thou *that* syttest on the righte syde of the father haue mercy on vs. by *the* suffrages of mary. that is mother & doughter of her sonne. For thou only art holy. mary only is mother & vyrgyn. Thou only arte lorde Mary onely ys a lady. Thou only arte hyest. father & sonne of mary. Iesu criste *with* the holy goste. in glory of god the father. Amen. ¶ After. *Gloria in excelsis*, the preste turneth hym to the quyer & to the people. & sayeth *Dominus vobiscum*, that is to say. The lorde be *with* you. The quier answereth. *Et cum spiritu tuo*, And *with* thy spirite. In this salutacion of the preste. and answere of *the* people. or of *the* quier. the preste prayeth that our lorde be *with* them. & they pray that oure lorde be *with* hym. for but yf they be all one in oure lorde. *the* prayer that foloweth may not be herde to theyr allers profyt. Then the preste turneth ageyne. and sayeth. *Oremus*, Praye we. Here we may se that *the* preste sayeth not the orysons folowynge in hys owne name alone. but in name of all that are presente. & all holy chyrche. And therfore in tyme of the orisons. ye oughte not to entende to other thynges but to lyfte vp your hartes ful devoutely to god whiche ys prayed to be *with* you. when the preste sayde *Dominus vobiscum*. to take hede to that the preste sayeth. and praye *with* hym. as he exhorteth you when he sayeth. *Oremus*, Praye we. He sayeth not I pray alone. but pray we all togyther. for the prayer of a multytude *that* is vnyed togyther in charyte. may not be vnherde. ¶ Gradale. *Tollite portas*, ye prynces take a way your gates, & the kynge of glory shall entre. *Verse. Quis ascendet*, who shall ascende in to the mounte of the lorde. or who shall

At the Salutation the Priest turns round to the choir.

[* *Folio .Clxxiij.*]

Collects said in name of all the Church.

Psal. xxiij. This Psalm interpreted of the Incarnation.

stande in his holy place. he that is *in*nocente in handes. & clene in harte. ¶ All this ys vnderst*on*de here of the incarnacion of our lorde Iesu crist. for by prynces. ar vnderstonde au*n*gels depute to the kepynge of oure lady. whiche are byden take away theyr gates. that is to gyue place to oure lordes entre in to the wo*m*be of our lady. By the endelesse gates. is vnderst*on*de *th*e endelesse vyrgynyte of our lady. whiche was not bore downe. ne loste by co*n*cepcion of our lorde. but lyfte vp to more clennesse & worshyp. & therfore he sayeth. Be ye lyfte vp ye endelesse gates. & the kynge of glory shall enter. By *th*e mownte & by the holy place. is vnderst*on*de our lady. in whome our lorde ascended by hys incarnacio*n*. whiche was *in*nocente in handes. *tha*t is to say in his workes. & clene in harte. for he was clene from all yuel bothe in thoughte & in dede. *Alleluya*. what alle*lu*ia, is to saye. ye haue at *th*e begynnynge of mattyns on so*n*day. *Verse*. *Virga iesse*, The rodde of iesse hathe flowred. a virgyn hathe borne god. and man. god hathe restored peace. reconsylynge in hym lowe thynges. Iesse was the father of kynge Dauyd of whose lynage our lady came. & therfore she is called *th*e rodde of iesse. She flowred when she co*n*ceyued & bare our lorde whiche reco*n*syled in hymselfe lowe thinges to hy thynges. when manhode was knytte vnto godhed in his persone. & by hym man was reco*n*cyled to god the father. & so peace that was loste by Adams synne. he restored & yelded ageyne. ¶ The sequence. *Missus gabriel de celis*, Gabriel sent from heuens a trew berer of the worde. spekyth *with* the blyssed virgyn holy spekynges. *Verbu*m *bonu*m, He sheweth a good worde & a swete *with*in in the priuy chambre. & of *eua*, He formeth *aue*, turnynge the name of eue. For *eua* turned bacwarde. spellyth *aue*, *Consequenter*, Sewyngly after couenau*n*te & accorde. that was when our lady accorded. & assented to the gret-

The Rod of Jesse interpreted of the Blessed Virgin.

When she bore the Bringer of peace.

"Eva" changed by Gabriel's message to "Ave."

ynge of *the* aungel. the worde made flesshe is come. *that* is. the sonne of god is bycome man. yet *that* maydes wombe is alway vntowched. For she conceiued not by *the* worke of man. but by the holy goste. *Patrem pariens*, She berynge a chylde knoweth not the father. for our lorde had no father in erthe. & she that man defowleth not. is not tormented ne trauayled. when she berith a sonne. *Signum audis*, Thou herest
[* *Pelle .Claue.*] a token of newnes byleue only. & it is ynough *for yt is not of thy power. for to lowse *the* thonge. *that* ys to say. to comprehende the mystery of our lordes in-
Exodi .iij. carnacion. *Grande signum*, A grete token & a worthy is in *the* busshe & in the fyre. no man hosed & shod mote towche vnworthyly. Of this token ys yt writen
The burning bush a type of the miraculous Conception. in *the* seconde boke of holy scripture. how Moyses beyng in deserte se a busshe al on fyre. & yet it brente not. And when he wente more nere to yt. our lorde spake out of *the* busshe to hym. and bad hym not touche *the* busshe. but he bad hym do of his shone. By this busshe ys vnderstonde our lady *that* was fyred & brente not. for she was moder *with*out losse of
The feet mystically interpreted of the affections. maydenhod. By the fete ar vnderstonde the affeccions which ar shod. when they ar couered & wrapped in worldely & flesshely thynges. & so made vnworthy to touche & to be partener of our lordes incarnacion. *Virga sicca*, A drye rodde *with*oute dewe. in new wyse. & in newe maner. broughte furthe fruyte *with* flowre. & so broughte furthe the vyrgyn a chylde. Of
Numeri .xvij. this rodde spekyth holy scripture. how oure lorde bad Moyses take certeyne drye roddes & lay them in the tabernacle. & so he dyd. And on *the* nexte day he founde one of the roddes florysshe & flowre. & bryng
Aaron's budding rod a type of the miraculous Conception. furthe fruyte. And lyke as *that* drye rodde *with*out dew. or rayne in tyme of one nighte broughte furthe flowres. & fruite. righte so our lady *with*out man broughte furthe her sonne. *Benedict*us, blyssed be

suche fruite. fruite of ioye. not of sorow. Adam shal not be deceyued. yf he taste therof. By adam is vnderstonde all mankynde *that* came of Adam whiche shal not be hurte by this fruite *that* is our lorde ihesu. as adam was by fruyte of paradyse. *Iesu noster*, Our ihesu. good ihesu the meke burden of *the* meke mother whose trone is in heuen. is borne in a stalle. *Qui pro nobis*, He *that* so for vs is borne. mote do away our synnes for our dwellyng is here in peryl. Amen. In this verse is tow thynges. fyrste a prayer to be delyuered from synne. Seconde the cause of *the* prayer. that is the peryle of this lyfe. But *Amen* is sayde vpon the prayer not vpon *the* cause of the prayer. For *the* verse is thus to meane. For as moche as our dwellynge is here in peryle: therfore he *that* was borne for vs. mote do away oure synnes. amen. ¶ The offertory. *Aue maria*, Heyle mary full of grace. the lorde ys *with* the. *Luce primo* blyssed art *thou* aboue women. & blyssed be the fruite of thy wombe. *Communion. Ecce virgo*, Lo a vyrgyn shall conceyue & bere a sonne. & hys name shal be *Esaie .vij.* called *Emanuel*, *that* is to say. the lorde with vs.

¶ The office on Cristmas day.

Lux fulgebit, Lyghte shall shyne vpon vs thys day. for *the* lorde is borne to vs. & he shall be called meruelous god prince of peace. father of *the* worlde to come. of whose kyngdom shal be none ende. *Psalm. Dominus regnauit*, The lorde hathe rayned. he hathe cladde hym in fayrenesse. he hathe clad him in strengthe. & he hathe gyrthe hym in vertue. (*Grayle.*) *Benedictus*, Blyssed be he *that* cometh in name of *the* lorde. god. lorde. & he hathe shyned vnto vs. *Verse. A domino*, yt is done of *the* lorde. & yt is meruelous in our eyne. *Alleluia. Verse. Dominus regnauit, ut supra.* ¶ The offertory. *Deus enim*, Forsothe god hathe stabeled *the* erthe. whiche shall not be

moued. god. thy seate is made redy from thon. *thou* art without ende. *Communion. Exulta*, Ioy *thou* doughter of Syon. prayse *thou* doughter of ierusalem. Lo thy kynge cometh. holy. & sauyoure of the worlde.

¶ The office. from Cristmas vnto Candelmas.

Voltum tuum, All *the* riche of the peple shall pray thy chyer. virgyns shal be broughte to *the* kynge after her. her neyghburs shal be brought vnto *the* in ioy [*Folio .Clxx.] & *gladnesse. *Psalm. Eructauit.* Myne harte hathe shewed a good word. I telle my workes to the kynge. ¶ The grayle. *Speciosus*, Fayre in shape before the sonnes of men grace is spred a brode in thy lyppes. *Verse. Eructauit*, Myne harte hathe shewed a good worde. I telle my workes to the kynge. my tonge is *the* penne of the wryter writynge swyftely. *Alleluya, Post partum*, After the byrthe, thou haste abyden vyrgyn vndefowled. mother of god pray for vs. ¶ The Sequence. *Letabundus* The faythful mery quere mote ioy. *Alleluya, Regem regum*, The bed of the vntouched hathe broughte furthe the kynge of kynges. A meruelous thynge. *Angelus*, The aungel of counseyle is borne of a vyrgyn. the sonne of a sterre. *Sol occasum*, The sonne knowyng no downe falle. the sterre alway shynyng. alway clere. *Sicut sidus*, As the sterre bryngeth furthe a beame. in lyke wyse the virgyn bryngeth furthe a sonne. *Neque sidus*, Nether the sterre is corrupte by the beame. ne the mother by the sonne. *Cedrus alta*, The hy ceder of the lybane is conformed to the ysop. in oure vale. *Verbum ens*, The beynge worde of the hiest hathe suffered to be incor-
Esaie .vij. porate. takynge a body. *Isayas* ysaye hathe prophesyed. the synagoge hathe made minde. yet yt cessed neuer to be blynde. *Si non*, yf ye byleue not to hys prophetes. byleue yt. or to *the* gentyles. these thynges before sayd in sybylles verse. the synagoge ys called

the people of *the* iewes. whiche had knowlege of the comynge of criste by holy *pro*phetes. & yet they byleue not therto. And therfore they ar biden here to theyr *con*fusyon to byleue at *the* leste hethen prophesyes. whiche spake of the co*m*ynge of crist.& specyally one of the sybylles. whiche made verse of the incarnacion & passio*n* of our lorde iesu crist or he was borne. And ye shal vnderstande *that* there were many sybylles. for as amo*n*ge the iewes & the cristen. women *that* haue the spyrite of *pro*phesy. ar called *pro*phetysses. right so amonge *the* hethen all suche women were called sybylles. Then spekyth the sequence furthe to *the* synagog. *Infelix*, Haste *the* thou vnhappy. byleue at the leste olde thynges. why shalte *the* be dampned wretched people. *Quem docet*, Byholde hym borne whome *the* letter techyth. *that* is to say the letter of the olde lawe & of *pro*pesyes. a mother hathe borne hym. *Alleluya*. ¶ The offertory. *Offerentur*, Vyrgyns shall be offered to the kynge. his nexte shal be offered vnto the in ioye & gladnesse. they shal be broughte in to the temple to the lorde kynge. Com*munion*, *Beata viscera*, Blyssed be the bowayles of the vyrgyn marye. whiche hathe borne the so*n*ne of *the* endelesse father. *Tolle puerum*, Take the chylde & his mother. & go in to *the* londe of iude. for they ar dede. that soughte the lyfe of the chylde.

The unbelieving synagogue.

The believing sybil.

Math. secundo

¶ A nother offyce.

Salue sancta parens, Hayle holy mother. thou berer of a chylde haste broughte furthe a kynge. that gouerneth heuen & erthe without ende. *Senciant*, All mote fele thyne helpe. who euer halow thy com-memoracion. The grayle. *Benedicta*, Blyssed. & wor-shypful arte *thou* vyrgyn mari. which without touch-ynge of shame. arte founde a moder of *the* sauioure. Verse. *Virgo* Virgin mother of god. he *that* all *the*

worlde takyth not. hathe closed hym in thy bowayles. bycome man. *Alle*luia, *Virga iesse*, The rodde of iesse hathe floured. a vyrgyn hathe bygotten god. & man. god hathe yelde peace reconcylyng in himselfe lowe thynges vnto hy thynges. *Alle*luia, *Post partum*, Thou hast abyden virgyn vndefowled after *the* chirche. Mother of god pray for vs. ¶ The sequence in Ester.

[* *Potis .Claust.*] **Virgini marie*, Cristen peple intewne prayesynges to the vyrgyn marye. *O beata*, O blyssed lady. synners mote be reconcyled by thy prayers. *Fiant per te*, The receyuers of the pascal offerynge. that ys to say of oure lorde in the sacramente. whyche was offered on the crosse at paske. and therfore yt is called the paschal offerynge. mote by the. be made free. from the olde sowre dowgh. that ys to say. from synne. *Da nobis*, Mary virgyn. mercyful. and meke gyue vs. to haue in fruycion the syghte of cryste lyuynge. and the glory of hym arysynge or ascendynge. *Tu prece*, Reconcyle thow vs to criste by thy pyteous prayer. whiche onely beynge a mother vntowched. arte made the begetter of the worde of god. that ys to saye. of the sonne of god. *Credendum*, yt is to byleue. that god and man borne of the. ys arysen gloryfyed. or ys ascended vp gloryfyed. as ye saye in the Ascensyon tyme. *Scimus christum*, we knowe that cryste was borne veryly of mary. kepe vs mother and defende vs. *Alleluya.*

The paschal offering in the Eucharist frees from the old leaven of sin.

¶ A nother Sequence in Ester tyme.

Festival Sequences.

Virgini marie, Chrysten people mote synge prayesynges to the vyrgyn marye. *Eua tristis*, Sorowefull Eue bare a waye. but mary hathe broughte furthe a sonne that hathe boughte ageyne synners. *Mors et vita*, Dethe and lyfe hathe mette togyther in a meruelous maner. the sonne of marye rayneth a lyue. *Dic nobis*, Telle vs mary vyrgyn mercyfull & meke. how thow arte made a mother. and yet abydynge vyrgyn

vntouched. *Angelus*, The aungel of heuen sente vnto me ys wytnesse. Cryste oure hope hathe proceded of a virgyn vndefowled. *Credendum est*, yt is more to byleue to stronge Gabriel alone. then to the wycked company of Iewes. *Scimus christum* we knowe that cryste hathe veryly proceded of mary. thow cryste kynge. haue mercy on vs. *Alleluya*.

The testimony of Gabriel to the miraculous Conception.

¶ The Sequence of the Sonday.

Tota pulcra, Frend of the kynge of aungels, vyrgyn prudente and chaste. clerenesse of heuens. thow arte all fayre. *Intus*, Fayre wythin. fayre wythoute thow arte very preued. Mother with out parte of man. worshypful in all tymes. *Intus pulchrioribus*, Thow arte arayed within. wyth vertues moste fayre. and thow shynest wythoute. with moste semly maners. *A verticis*, From the heare of thy hed. vnto the lowest of thy fete. thou arte withoute fylthe god kepynge *the*. *Nulla virtus*, There ys no verteu. that myghte passe aboue thyne harte. but thow couldyst drawe vnto the all vertues. wyth whiche thow haste pleased god. & the companyes of heuen. with whyche thow haste profyted to the worlde. bywrapped in sorowes. *Ergo*, Therfore thow arte veryly more verteuous then all creatures. The lynage of Eue made blacke wyth the fylthe of synne. wyth thy fayrenesse [*]thow yeldest acceptable to the kynge of heuen. *Summa virtus*, Souerayne vertwe. ordeyned the vertew in erthes. to whome yt pleased soueraynely to be ioyned and to vse the. *Vnde virtus*, Wherfore the verteu from hye thynges. come to the verteu. that mankynde that was perysshed shulde be hole. *Iunctus factor*, The maker is ioyned to *the* thynge made. god is ioyned to man chylde byrthe is ioyned to a vyrgyn. worshypful by all ryghte. *Iuncta virtus*, Verteu ys ioyned to verteu. fayrenesse to fayrehed. helthe is ioyned to helthe. and swetnesse to

Festival Sequences.

[* *Folio .Clxxij.*]

swetnesse. *Deus hominem*, God hathe made man to hys ymage. to whose lykenes he hathe formed hymselfe in the. thou arte so moche more worthy then paradyse as moche as thy fruyte ys more profytable.

The fairness of her of whom the face of Christ was the likeness.

O quam pulcra, O how fayre were thow when *the* chyer of cryste ys made lyke vnto the. moder. to whome thow arte not made vnlyke in wylle. charyte. pytye. If god had not sene the. the beste creature. he had not chosen the to hym in moste dere mother. *Ergo virgo*, Therfore vyrgyn all fayre. dyspyce not vs vyle. but make vs parfytly to be clensed. from eche spotte of synne. make that we mote please thy moste loued sonne. & we mote passe blyssed from the evyle of dethe. *Solis lune*, The bryghtenesse of sonne. mone. or sterres or the verteu of planettes. ys so lytel. whyle men beholdeth fully. how moche the vertuousnes of the worthy mother of cryste. shyneth. whome the clerenesse of god the father hathe made bryghte before all thynges. *Cristallinum*, Heuen of cristal. or heuen of starres. or heuen empyre. ys not more acceptable to god. then that hostel of the chaste wombe. wherin thow haste hyd Iesu the sonne of god pytefull vyrgyn make hym mercyful to vs in dethe.

The beauty of the three highest heavens not more acceptable to God than the virgin abode of the child Jesus.

¶ In these tow verses ys made mynde of sterres. & planettes and of dyuerse heuens. wherfore ye shall vnderstande that the erthe is rounde and rounde aboute the erthe ys .xvii. thynges whiche may be called heuens. lyke as yf tow rownde bolles were whelmed one vp on a nother. and in the myddes wythin them were a rounde appel a lyke farre from eche syde hangynge by ryghte noughte. ryghte so ys erthe in the myddes of the fyrmamente. so that the fyrmamente ys rounde al aboute the erthe as well byneth as aboue. and on eche syde. And as the erthe may not go vpwarde. towarde the fyrmamente no more may yt go dounewarde. ne towarde *the* tone syde. ne the tother. but abydeth alway stable

Explanations respecting planets and heavens.

The round earth is placed immovable in the midst of 17 concentric spheres or heavens.

in the myddes. Not hangynge by eny thynge. ne restynge vpon eny thynge. but meruelously kepte by *the* power of god almyghty. And therfore it is wryten in the psalme. and songe for the offertory of youre masse on Crystmas day. *Deus enim firmauit orbem terre qui non commouebitur*, That ys, God hathe stabled & made sewre the erthe. whyche shall not be moued. not wythstandynge. that yt hathe nothynge to reste on. ne to bere yt vp. nomore bynethe then aboue. *Psal.* 92.

¶ Nexte aboue the erthe. rounde all abowte yt ys the eyre whyche ys departed in thre. the fyrste parte ys the lyghte of the refleccion of the sonne beames from the erthe. And thys ys the eyre that we go in. and that byrdes flye in. and therfore they are called in the gospel. byrdes of heuen. The seconde parte of the ayre is darke. & colde. for the refleccyon of the so*n*ne beames. may not come so hye. And in this parte of the ayre. dwelle fendes vnto the day of doume. and there are gendered tempastes of weder. and hayle. and snowe. and thonder. and lyghtnynge and suche other. And therfore in nyghtes tyme. when *the* lower parte of the ayre ys darke by absence of the sonne and in tempastes of weder the fendes come downe to the erthe. more homly then in other tymes. The thyrde parte of the ayre aboue this. is lyghte of more nerenesse to the so*n*ne. And these thre partes. are called thre heuens. ¶ Aboue the ayre ys the fyre rownde all abowte the ayre. and abowte the erthe. and that ys departed also in thre. whiche ar called other thre heuens ¶ Aboue the fyre ys the cercles. or the places of the seuen planettes rownde all abowte the fyre. and the ayre. and the erthe. and these are called .vii. heuens wherof the fyrste planet ys the mone. And from erthe to the mone ys .xv. thousande vi. hundreth & xxv. myle. ¶ Aboue the mone ys mercury. and from the mone to mercury ys vii thousande viii.

Math .xj.

[* *Folio .Clxxiij.*]

1. The heaven of the birds,—our atmosphere of reflected sunlight.

2. The heaven of the winds.

3. The heaven of direct sunlight.

4, 5, 6. The three heavens of fire.

The seven planetary heavens.

7. The Moon.

8. Mercury.

9. Venus.

hundreth and .xii. myle and a halfe. ¶ Aboue mercury is the thyrde planet called Venus. & from mercury vnto venus is .vii. M. viii. C. and .vii. myle and a

10. The Sun.

halfe. ¶ Aboue venus is the forthe planet. that ys the sonne. and from venus vnto the sonne ys .xxiii.

11. Mars.

thousande. foure hundreth. and .xxiii. myle. ¶ Aboue the sonne ys the fyfte planete called mars. & from the sonne vnto yt. is xv. thousande .vi. hundreth. & xxv.

12. Jupiter.

myle. ¶ Aboue mars ys the syxte planet called Iubiter. & from mars vnto Iubiter. ys .vi. thousande

13. Saturn.

viii. hundreth. and xii. myle. ¶ Aboue Iubiter ys saturne the seuenthe planet. and the last. and the hyest. and from hym vnto the fyrmamente. ys xxiii. thousande

14. The firmament, or Coelum sidereum, 102,275 miles distant from the earth.

foure hundreth .xxxvi. myle. And so from erthe vnto the fyrmamente ys an hondreth thousande .ix. thousande. thre hundereth. threscore. and xv. myle. ¶ In thys fyrmamente are the multytude of starres. and therfore yt is called in thys verse of the sequence. *celum stellatum*, starred heuen. or heuen of starres.

15. Coelum crystallinum, or aqueum.

¶ Aboue thys fyrmamente ys heuen of crystall. wherof thys verse spekyth. and yt is called of cristal. for yt is clere as cristal. and for the same cause. yt is called heuen of water. and some tyme yt is called waters. as ye saye in the hympne of *Benedicite*, *Benedicite aque omnes que super celos sunt domino*, And yt is also de-

16. Primum mobile.

parted in tow and the ouer parte ys called *Primum mobile*, the fyrste mouable thynge. for all these heuens are meuable. for they are in contynuall meuynge. and the fyrste. and the hiest of them. is the heuen of cristal. for aboue that ys no place mouable. ¶ But aboue thys

17. Coelum empyræum, the Heaven of bliss, which is immovable, and at which Creation and space end.

heuen of cristal. is that heuen that ys called *Celum empireum*, that ys to say heuen of fyre. where aungels and sayntes abyde in glory and blysse. for thoughe oure lorde god be ouer all presente bothe in al these heuens & in erthe yet in hys heuen empyre. he appereth in endelesse ioye to all hys. for there they

se hym face to face. And aboue thys heuen is nothynge made. but god is aboue yt endelesse. incomprehensyble. wythout space. or place. or mesure.

¶ All these heuens are rownde aboute the erthe. aboue and bynethe. and on eche syde. and erthe ys fulle lytel in regarde of them. and of the leste of them. And therfore yt is worthy to be sette lytel by. namely of them that loue & seke heuen. But now myghte *ye aske amonge all these thynges where is hell. Clarkes saye that helle ys in myddes of the erthe wythin. as a core ys in myddes of an appel. whyche is called the centre of *the* erthe as ye se in myddes of a cercle made wyth a compas. ys a lytell prycke. that ys a lyke farre from eche place of the cercle. So ys helle in myddes of the erthe. whiche ys the fardest place from eche party of all heuens. And thereby ye may se that there ys a sorowfull and a streyghte lodgynge for so greate multytude as there ys. & shall be endelesly. And thys helle ys moche more nerer vs. then the blysse of heuen for as ys sayde before. there ys more then an hundereth thousande myles from erthe to the fyrmamente. and how farre the blysse of heuen ys aboue the fyrmamente can not be tolde. But from the ouer parties of the erthe downe vnto the centre where helle is. ar but thre thousande and not fully thre hundereth myle. And ageynewarde. ye may se. that heuen of aungels and of sayntes ys a large place. and hathe none ende. Oure lorde for his greate pyte and mercy. brynge vs thyder. Amen. By all thys ye may se. how worshypful and worthy ys that precyous wombe of oure glorious lady. whiche is more acceptable to god. as this verse of the sequence sayeth. then al these heuens. And the vertues of her sowle more bryghte then all planettes. and starres. *Laus eterno genitori*, Praysynge be to endelesse father. Praysynge be to the endelesse sonne. our pyteful ageynbyer. and worshyp be to the

These 17 concentric heavens surround the earth, which is one of the smallest of the planets.

[* *Folio .Clxxiiij*]

Hell said by divines to be in the centre of the earth;

the farthest point from all parts of heaven, and contracted into a small space.

But sadly nearer to us than heaven.

Heaven, on the other hand, is boundless;

may God's mercy bring us thither.

gyuer of graces. the solace of Mary. that ys the holy goeste. endelesse ioye be to the moder of god. our hope. Amen.

Perial Sequences.

¶ The Sequence on Monday.

This Sequence praises Mary as a shining pearl, a fruitful olive, and a vine;

Aue Virgo, Hayle gracious virgyn. virgyn moder glorious mother of the kynge of glory. *Aue fulgens*, Heyle shynynge margaryte. by whome cometh cryste. lyfe of the worlde. the sonne of ryghtwysnesse. *Oliua*, O fruyteful olyue tre. thow shyttest to no man the bowayles of pyte. *Nos exules*, Thow comfortest vs exyled. whyle thow frutest as a vyne the lorde ensyoure.

the sun of the day, and the moon of the night.

Aue virgo, Heyle vyrgyn mother of god. thow arte the sonne of the day aboue. and the mone of the nighte of the worlde. that ys to say. As the sonne lyghtneth the day. and the mone the nyghte. so lyghtnest thow heuen and erthe. *Clemencior*, Thow only hope of deadly. more mercyful than other. socoure vs wretches. *Aue decus*, Heyle worshyp of virgyns. speciall temple of god. by the mote all the synne that we do. be made venyall that ys worthy forgyuenesse. *Tu nobis*, Thow arte to vs synguler. thow starre of the see. lede vs. thow mote alwaye defende vs. Lo we flye vnto the. *Ad te pia*, To the we syghe thow mercyful. if thow lede vs not. we go out of the way. therfore teche vs what to do. that after this ende. we mote lyue endelesly with sayntes. *Iesu criste*, Iesu cryste sonne of god. all the helthe of our hope. make vs by prayer of thy mother. to ioye endelesly wyth the songe of aungels.

¶ The Sequence of the Twesday.

Ave virgo virginum, Heyle vyrgyn of virgyns heyle
[* *Fehr. Claustr.*] lyghte of lyghtnesse. heyle starre forgo*ynge. *Mediatrix*, Menesse of men. and wassher of synnes. heyle kyngly virgyn. *Castitatis*, Lyly of chastyte comforter of all. forgyuenesse of synnes. *Munda*, Clense thow the fylthes of synnes. wype awaye the sores of woundes.

thow ful of grace. *De peccati*, Mary. delyuer vs from the bonde of synne. from the enmy. the flesshe. the worlde. *Tu nostrum*, Thou arte oure refute gyue remedy to the gylty. put vyces farre awaye. *Infirmos*, Vysyte thow the sycke. arere the deade. gyue confortes to the heuy. *Per te*, By the. grace ys gyuen to the rightful. by the. forgyuenesse and ioye is gyuen to the gylty. *Virgo*, Vyrgyn pereles. thow that haste gyuen ioyes to the sorowful worlde. *Nos digneris*, Vouchesafe to vysyte vs. that we mote lyue with criste in blysse. Amen. Ferial Sequences.

¶ The Sequence on the Wednesday.

Saluatoris mater, Mary meke mother of the sauyoure. hope of this worlde. heyle ful of grace. *Porta*, Gate of heuen. temple of god. hauen of the see. to whyche the gylty renne with truste. *Summi regis*, worthy spouse of the souerayne kynge. mercyful and benygne to al. by suffrage of workes. *Cecis*, Lyghte to the blynde. way to the croked. martha to the naked. and mary by desyre of sowlle. *Inter spinas*, Thow were a flowre amonge the thornes. so thow were shewed a flowre to the flowre. by grace of pyte. *Verbum verbo*, By worde thow haste conceyued the worde. thou haste broughte furthe *the* kynge of kynges vyrgyn vnknowen of man. *Regi nato*, Thow haste cleued to the kynge borne. whome thow hast fed. and gyuen soucke in dew maner of a moder. *Que coniuncca*, whiche arte now ioyned vnto hym. fyrste made quyne for meryte of workes. *Reis ergo*, Therfore quyne. do thow agenste the kynge. that the dew ruyne be releasede. *Et regnare*, And make them reyne that ar borne ageyne by baptym. purged from synne by thy wonte pyte. Amen. [against = towards]

Ferial Sequences.

¶ The Sequence of the Thursday.

Gaude virgo, Ioye thow vyrgyn moder of cryste. that by ere haste conceyued. gabryel beynge messenger. *Gaude virgo*, Ioye thow vyrgyn full of god. thow haste borne chylde without payne. wyth lyly of chastyte. *Gaude quia*, Ioye thow for the resurreccion. of thy sonne shyneth. whome thou sorowedyst to suffer dethe. *Gaude christo*, Ioye thou that cryste ascendyth and ys borne in to heuen by hys owne meuynge. the seynge. *Gaude quod*, Ioye thow. for thow styest vp after hym. and greate worshyp ys to the in the paleys of heuen. *Vbi fructu*, where mote be gyuen to vs by the. to haue fruycion of *the* fruite of thy wombe in endelesse ioye. Amen.

¶ A nother Sequence of the Thursday.

Gaude mater, Ioye thou mother of Iesu cryste. by worde *thou* haste conceyued the worde. whyle *thou* saydest vnto gabryel. Lo *the* handemayden of the lorde maria. *Gaude mater*, Ioy *thou* moder without
[* *Folio .Clxxxj.*] parte of man. *gate of heuen. starre of the see. thow a mery vyrgyn bryngest fourthe Iesu. god ioyned with man. maria. *Gaude parens*, Ioye thow mother of god. thy sonne cyrcumsysed. acceptable to the. whyche come to suffer for vs. be *thou* pyteful to wretches. Maria. *Gaude videns*, Ioye thow seynge. wyse men comynge. knowlegynge thy sonne. bryngynge golde. myrre encense. O quiene of heuen. Maria. *Gaude quia*, Ioye *thou* virgyn mother for *thou* folowdest thy sonne presented in the temple of god. halsed of Symeon. Maria. *Gaude Iesu*, Ioye *thou* iesu ys arysen. makynge them mery whome he loued. he broughte wyth hym all ryghtfull. kepe vs from helles. Maria. *Gaude mater*, Ioye thow mother. whose sonne iesu ascendynge. ys set crowned on the fathers righte hande. saue thy doughters. Maria. *Gaude quia*, Ioye thow.

for iesu hathe sente the holy goste that he behyghte. to twyes syxe tymes ten. that ys to a hundereth and twenty. whome he lefte. when he ascended in to heuen. Gouerne thow vs wanderynge. Maria. *Gaude licet*, Ioye thou. for thoughe thou be deade. yet thow abydest inconsumed. and thow arte assumpte aboue all thynges. wyth iesu thy sonne. Maria. *Iesu mater*, Mother of iesu do mercy. and whome one hathe made to wepe. make thow to ioye in endelesse ioye. where thow ioyest Maria. Amen. Ferial Sequences.

¶ The Sequence on Fryday.

Stabat iuxta, The mother of the kynge of all stode by the crosse of cryste. seyng very lyghte suffer. *Vidit caput*, She se the hed crowned wyth thornes. the syde thyrled. she se the sonne dye. *Vidit corpus*, She se the body scourged. handes and fete persed thorugh. the mylde of the cruel. *Vidit caput*, She se the hed enclyned. all the body blody of the shepparde of the shepe. *Vidit potum*, She se the drynke medeled wyth galle. her sonne crucyfyed gouernyng all thynges. *Cristum pati*, Mother and mayden se cryste suffer these tormentes. she se also repreues. *Vidit virgo*, Thys vyrgyn se her innocente sonne saynge. mother lo the sonne. *Pati vidit*, The vyrgyn se the sonne suffer. saynge *Consumatum est*, yt is ended. and so the swerde passyth. that ys to saye. the swerde of sorowe passed thorughe her harte. *In dolore*, Meke vyrgyn then were thow in sorowe. when thow se thy sonne dye. *Dolor iugens*, That sorowe. that greate sorowe. sayntes say. that yt passed martyrdome. more then a thousande folde. *Virgo clemens*, Pyteful vyrgyn. merciful virgyn. hope of the gylty. way of lyfe. vyrgyn ful of grace. *Iube natum*, Byd the sonne. and praye hym. to geue vs thy seruauntes. ioyes wythoute tareynge. Amen. The Sorrows of Mary.

Furial Sequences.

¶ The Sequence, On Saterday:

Iubilemus. Ioye we in this daye. whyche the chyrche hathe halowed to the mercyfulle quyene of heuen. *Hec est dies,* Thys is the daye. in whyche thys. thy [* Folio *Clxxvii*] meyne. yeldeth to the vyrgyn her vowes. **Omne seculum,* All the worlde serueth the vyrgyn mary eche day but more deuoutly in this day. *In hac psallas,* In thys day synge thow. in this day pray thow. in thys day prayse thow. and laboure thow. & synge thow more meryly. *Virgo que,* The vyrgyn that hath no pere. chalangyth to her a synguler day. not vnrightfully. *O quam digne,* O how worthyly. the thyng byholden. sheweth thys day to be gyuen. and to be halowed to her. The thynge beholden ys to say. the beholdynge of the causes. why the saterdaye ys gyuen more specyally to the seruyce of oure lady then other dayes. whiche causes are expressed. in the verses that folowe. *Hodierne,* The lyghte of thys daye. was the day of reste. of the maker of al thynges. So is yt writen in scrypture. that oure lorde made all thynges on syxe dayes. *Genes, secundo,* and the seuenthe day. that ys saterday. he rested. *Sic quieuit,* Ryghte so he rested in mary. whyle the vyrgyn ys made hys hostel in thys way. that ys in thys lyfe. *Cuncte tunc,* All creatures are then made whyle god fulfylleth thys daye the worke of nature. *Vniuersa tunc,* He that made vs. made then agayne all thynges. whyle he fulfylled the worke of grace in the mother. that ys to saye. lyke as god fulfylled all hys workes. and made them parfyt in kynde on the Saterday. righte so he fulfylled the worke of grace in his holy mother mary. to make ageyne all thynges that was loste by adams synne. *Dies olim,* This seuenthe day. that ys saterday. was of olde tyme blyssed and called holyday. *Quam benedicta,* Synguler vyrgyn we knowe how blyssed thou art called. & how thow arte moste holy. *Dum transis,* whyle thou passest to

The Incarnation is God's Sabbath of a New Creation.

the ioyful day. leuynge the payneful daye. thys ys the mean day. *Hec de penis*, Thys medyatryce ledyth vs oute from paynes. & bryngeth vs vnto hye ioyes. *In hac die*, In thys daye she holdeth the faythe moste seurely. whyle the lytel flocke was then dyspayred. *In hac*, In this day she hereth oftnest them. that pray her. & sygheth vnto her. And so here are expressed seuen causes. why oure lady ys serued on the saterday. rather. and more specially. then on other dayes. *Omnes ergo*, Therfore worshyp we all the vyrgyn thys day. that we mote be holpen of cryste. *Exorantes*, Praynge that she leade vs hense. and brynge vs at the laste to that swetnesse. Amen.

¶ The Masse Crede.

Credo in vnum deum, ye shall vnderstande that there are three Credes. the fyrste ys called *the* crede of the apostels. that eche man ys bounde to can and to say. *Credo in deum patrem omnipotentem*, .&c. Thys crede was made of thapostels. or euer they departed a sonder abrode in to the worlde to preche. the faythe of cryste. that there shulde no dyuersyte be founde ne take in theyr prechynge of the faythe. And also that the people conuerted to the faythe. shulde shortly be enformed by thys crede, to knowe what they shulde byleue. and sone to can yt. and say yt. And this crede ys sayde in holy chyrche at pryme. that ys *the* begynnynge of the day. and at Complyn that ys the begynnyng of *the* nyghte. For the faythful saynge of the crede 'chaseth away fendes whiche lye on wayte to hynder men bothe in day and in nyghte. And therfore euery crysten man and woman oughte in the begynnynge of the day and of the nyghte to say his crede. And for thys cause. other thys crede. or the masse crede. is to be sayd when folcke lye a dyenge. to chase away the fendes that then are besy to trowble the

The Apostles made a Creed to preserve unity of doctrine among themselves,

and to provide an easy summary of doctrine for others.

[* *Pelle.Clauvij*]

Tradition of the manner in which the Apostles set forth the Creed.

sowle. ¶ Thys crede ys called *Simbolum*, that ys to say a gatherynge of morselles. for eche of the .xii. apostels put therto a morsel. that is to say a parte. and therfore yt is depar in to .xii. artycles accordynge to the nombre of thapostels. Nethelesse after the sentence of the crede. there ar xiiii. artycles. and so seynte Peter made tow articles and seynt Iames the more other tow. and eche of the tother apostels made one. and that ys fourtene in all. Of whiche seuen longe to the godhed. & seuen to the manhod. Then fyrste saynt Peter sayde. *Credo in deum patrem omnipotentem creatorem celi et terre*, Then seynte Andrew. *Et in Iesum cristum filium eius vnicum dominum nostrum*, Then Iames the more. *Qui conceptus est de spiritu sancto. natus ex maria virgine*, Then Iohñ the Euangelyste. *Passus sub poncio pilato, crucifixus, mortuus, et sepultus*, Then Thomas. *Descendit ad inferna*, Then Mathew. *Tercia die resurrexit a mortuis*, Then Iames the lesse. *Ascendit ad celos sedet ad dexteram dei patris omnipotentis.* Then Phylyppe. *Inde venturus est iudicare viuos et mortuos*, Then Bartholomew. *Credo in spiritum sanctum*, Then Symon. *Sanctam ecclesiam catholicam, sanctorum comunionem, remissionem peccatorum*, Then Tadeus. whiche is also called Iudas. not Iudas scariot. but Iudas the brother of Symonde oure ladyes systers sonne. *Carnis resurreccionem*, Then Mathy. *Et vitam eternam, Amen.* ¶ The seconde crede is called the masse crede. whiche was made in a generall counsayle for declaracion of the fyrste crede ageynst certayne heresyes that then were arysen in holy chyrche. And the thyrde crede that ys. *Quicunque vult*, was made by a holy bysshop. called Athanasius ageynste herysyes also. And therfore these tow credes ar songe openly to strength of oure faythe. and to confusyon of heretykes. But the fyrste Crede ys sayde pryuely. for yt was made pryuely. or ever the faythe was openly preched in *the*

The classes which each contributed to the Creed.

The Nicene Creed, and

the Athanasian Creed, said openly.

The Apostles' Creed said secretly.

worlde. ¶ The fyrste artycle of oure faythe ys to byleue that god ys. ageynste the ignoraunce of them that knew not god. and wene that ther is no god. And therfore we say. *Credo in deum*, that ys to say. I byleue in god. Nethelesse there ys dyfference in byleue. For to byleue god. ys to byleue that god is. But to byleue in god. is in byleue to loue hym. and to worshyp hym. and to serue hym as god. and that ys parfyt byleue. And that byleue we knowlege wyth tonge. when we say. *Credo in deum*, And therfore we oughte to study that we make no gabbynge. but that yt be so in harte and in dede. But for asmoche. as meny people. namely hethen people. haue. & worshyp meny diuerse thynges in stede of god. callynge them goddes therfore the masse Crede declareth thys artycle more playnely. addynge to thys worde *vnum*, and sayeth. *Credo in vnum deum*, That ys to say. I byleue in one god and no mo. for there ys no mo. ¶ The seconde article ys. that the father ys god. neyther made. nor bygotten ne hauynge hys beynge of eny other but of hymselfe. *And that he ys almyghty. And therfore we say in bothe credes. *Patrem omnipotentem*, That is I byleue in *the* father almighty. And here is a comfortable knyttynge togyther. Father. and almyghty. For in that he ys father. he muste nedes wylle all good to hys chyldren. And in that he ys almyghty he may helpe hys chyldren in all thynges. And therfore with greate truste. and ioye. and loue. say we. I byleue in the father almyghty. *creatorem celi et terre*, maker of heuen and of erthe. And thys ye shall vnderstande not only of the father that he ys only almyghty and maker of heuen and of erthe. but also of the sonne and of the holy goste. For what euer the father dothe. the sonne. & the holy goste do. And what euer the sonne dothe. the father and the holy goste do. for the workes of *the* holy trynyte. are vndepartable. and what euer

The nature of true belief in [*Cf.* phraseology of Catechism.]

"One" God against the Polytheism of the heathen.

[* *Folio .Clxxix.*]

The love of our Father, and the power of the Father Almighty.

The whole Trinity combined in the acts of Creation.

one dothe. another dothe. And therfore the father is almyghty. and maker of al thynges. the sonne is almyghty and maker of al thynges. The holy goste ys almyghty and maker of all thynges. And yet not thre almyghty. ne thre makers. but one almyghty. and one maker. To this artycle the masse crede addyth. *Visibilium omnium et invisibilium*, that is maker of al thinges vysyble & inuysyble. that is of thinges that may be sene. & of thynges that may not be sene *with* bodely eyne. This is added ageynste an herysy that sayde. that there were tow goddes. & tow begynnynges. One a good god. whiche made all good thynges. & speciall thynges. *that* may not be sene. A nother an yuel god *that* is the fende. that made all yuel thinges. & bodely thynges. And so they wolde *that* the fende shulde be maker of the body. & god of the soule. But to exclude this heresy. we knowlege openly. that god ys maker of all thynges. visyble & inuysyble. ¶ The thyrde artycle ys to byleue. that the sonne ys. and that the sonne ys god euen with the father in all thynges. & that there ys one sonne and no mo. whyche is oure lorde iesu cryste. And therfore we say. *Et in iesum cristum filium eius vnicum dominum nostrum*, that is. And I byleue in iesu criste hys only sonne. oure lorde. And for asmoche as many toke vpon them to be called cryste. & wolde be called cryste of the people. as shall antecriste when he cometh. therfore to exclude that erroure. & to shew that there ys no cryste but one. the masse crede sayeth. *Et in vnum dominum iesum cristum*, And I byleue in one lorde iesu cryste. & no mo. whiche is the only gotten sonne of the father & therfore yt foloweth. *Filium dei vnigenitum*, The only begotten sonne of god. And so yt ys shewed that he is very god. for as man and woman may begette no chylde. but man or woman of the same kynde. righte so the sonne of god muste be god one in

"Maker of all things," against the Dualist Gnostics and Manichæans.

"One ... Christ," a declaration against false Christs.

Christ declared to be the Son of God.

kynde in nature & in beynge with the father. But for some heretykes sayde. that criste was not god. but only man of hys mother & not before her. but only of her. as other chylderne ar of theyre moders. therfore sayeth the masse Crede. declarynge hys godhed. *Et ex patre natum, ante omnia secula, deum de deo, lumen de lumine, deum verum de deo vero*, That is I byleue. the sonne borne of the father before al worldes. god of god. lyghte of lyghte. very god of very god. yet there were somme that sayde. that the sonne was of the father. but he was lesse then the father. not bygotten of the father, but made of the father, and of other substaunce then the father. And therfore agenste [*] that the masse crede sayeth. *Genitum non factum consubstancialem patri*, Bygotten and not made. and of one substaunce wyth the father. Also some other heretykes sayde. that the father was maker of all thynges. but not the sonne. and there ageynste the masse Crede sayeth. *Per quem omnia facta sunt*, By whome all thynges are made. These thre articles before sayde longe to the godhed. But for mencion ys made here of oure lorde Iesu cryste. whyche ys not onely god. but also man. therfore nowe foloweth in the crede the seuen artycles that longeth to the mannehod.

Against the Corinthians, Ebionites, and Carpocratians.

Against the Arians.

[* *Folio .Clxxx.*]

A Monarchian error.

¶ The fourthe artycle of the crede. & the fyrste that longeth to the manhed. ys of the incarnacion of oure lorde Iesu cryste. wherof we say. *Qui conceptus est de spiritu sancto*, whyche was conceyued of the holy goste. that ys to say by workynge of the holy goste. whyche toke of the blyssed vyrgyn that. that was moste pure & clene in her. & made yt more pure. and formed therof. the body of oure lorde Iesu cryste. and a none wythoute taryynge. the soule was made and put to the body. and bothe body and soulle vnyed to the godhed. and so cryste was in hys mothers wombe god and man in one persone. But there were somme here-

The miraculous Conception of Christ.

Against the Origenists.

tykes. that sayde oure lorde iesu cryste was bycome man not only for to saue man. but also that he shulde saue. all fendes and spyrytes. And therfore to exclude that erroure. the masse crede sayeth. *Qui propter nos homines et propter. nostram salutem descendit de celis*, whiche for vs men & women. & for oure helthe cam downe from heuens. Other heretykes sayde that cryste broughte wyth hym a body fro heuen. and toke not hys body of oure lady. Other sayde that cryste had no soule. but that his godhed was knytte to the body in stede of a soulle. and so they sayde that cryste was not very man. for man ys made of body and of soulle. But ageynste these heresyes sayeth the masse crede. *Et incarnatus est de spiritu sancto ex maria virgine, et homo factus est*, that ys. And he was incarnate of the holy gooste of the vyrgyn marye. and so he toke hys body of her. And he ys made man. And so he hathe bothe body and soule.

Against the Valentinians.

Against the Apollinarians.

Declaring the perpetual Virginity of Christ's Mother.

¶ The fyfthe artycle is of hys byrthe. wherfore we saye. *Natus ex maria virgine*, Borne of the vyrgyn marye. Not onely borne of mary. but borne of the vyrgyn mary. wherin we knowelege her parpetuall vyrgynyte. not hurte by hys byrthe. no more then by hys concepcion. but as she conceyued vyrgyn wythoute synne. so she bare chylde vyrgyn wythoute payne.

Declaring Christ's sufferings and death.

¶ The syxte artycle ys of his passyon & dethe. that the same lorde iesu criste so conceyued and borne god and man in one persone suffered scourgynge. repreues. and passyon. and dethe on the crosse. and was buryd. wherfore we *saye. *Passus sub poncio pilato, crucifixus, mortuus, et sepultus*, He suffered passyon vnder ponce pylate. crucyfyed. deade. and buryed. And in the masse crede. *Crucifixus etiam pro nobis sub poncio pilato, passus et sepultus est*, He was crucyfyed also for vs. that ys to say for men and women. and not for fendes. vnder ponce pylate. suffered passyon. & was buryed.

[* *Folio .Clxxxj.*]

¶ The seuenthe article is of his descendynge in to helle. wherof we say. only in the comon crede *Descendit ad inferna*, He descended in to helle. *that* is to say. when hys soule departed from *the* body by dethe on the crosse. then *the* same soule vnied to *the* godhed. wente downe. in to helle. ther the holy sowles of fathers were. *the* body abydynge on the crosse. and afterwarde taken downe and buryed. vnyed also to the godhed. for the godhed departed neuer from the soule. ne from hys body. all thoughe the soulle and the body were departed by dethe. Also ye shall vnderstande. that oure lorde delyuered not all that were in helle. For there is one helle. where dampned soules. and fendes are. and there came not our lorde for to dyleuer eny of them. Aboue that helle ys purgatory. And aboue that. ys helle where chyldren are. that dye wythin age vncrystened. And them our lorde delyuered not. But aboue all thys. ys the helle of fathers. where all they that dyed in trew faythe and charyte. abode the comynge of cryste. & all them he delyuered.

His descent into Hell.

Various senses of "Hell."

1. The Hell of lost souls.

2. Purgatory.

3. Limbus infantium.

4. Limbus patrum.

¶ The eyghte artycle ys. of hys resurreccyon. wherof we saye. *Tercia die resurrexit a mortuis*, ¶ The thyrde daye he arose from the deade. that ys to saye. from them that were deade goostly. and endelesly in helle. and frome them that were deade bodely. for theyr bodyes abyde in erthe tylle the daye of doume. But he arose in body. for the same sowle that departed from the body on the crosse. was then ioyned ageyne to the same body. and so he arose body and soule by verteu of the godhed. the stone of the graue abydynge close. tylle the aungel came after he was arysen. and opened the graue. And in all thys was the scrypture fulfylled. whyche hadde sayde longe before. that all thys shulde be done. And therfore yt ys sayde in the masse crede. *Et resurrexit tercia die secundum scripturas*, And he arose the thyrde daye after scryptures.

The Resurrection of Christ.

both in Body and Soul.

The Ascension of Christ,

¶ The nynthe artycle. Is of hys Assencion. the forty day after hys resurreccion he ascended in to heuen in body and sowle. wherfore we saye. *Ascendit ad celos sedet ad dexteram dei patris omnipotentis*, He ascended to heuens. and sytteth on the ryghte syde of allmyghty god. the father. that ys to say. He styed vp by his godly powre aboue all heuens. and aboue all aungelles. vnto the hyghest glorye of the father after hys manne-

that of His human nature.

[* *Polle. Citeest*] hod. For after hys Godhed he myghte not *ascende. for he was. & is euer euen with the fader. and one with the father without departynge. For he was neuer the lesse with the father. when he was abydynge in erthe. Of thys artycle. the masse crede sayeth thus. *Et ascendit in celum sedet ad dexteram patris*, And he ascended in heuen and sytteth on the fathers ryghte

The future judgement by Christ.

hande. ¶ The tenthe article is of hys comynge to the dome. wherof we say, *Inde venturus est iudicare viuos et mortuos*, From thense he is to come to deme quicke & deade. that ys to say. good & badde. the good to blysse. the badde to payne. And as his fyrste comynge was in greate mekenesse. so shall hys comynge be in greate glory. & maieste. And therfore the masse crede sayeth. *Et iterum venturus est cum gloria iudicare viuos et mortuos, cuius regni non erit finis*, And he shall come agayne with glory. to deme the quycke & the deade. Of whose kyngdome shall be none ende. For then al thinges shal be stabled in wele or in wo. & neuer be chaunged after. ¶ The eleuenthe artycle. is the forthe that longeth to the godhed.

The Divine Nature of the Holy Ghost.

That ys to byleue that the holy goste ys. the thyrde parsone in trynyte. procedynge from the fader. & from the sonne. and one. & euen god with the father and with the sonne. wherof we say. *Credo in spiritum sanctum*, I byleue in the holy goste. that ys to say. In trew byleue. I loue the holy goste as one god with the father. & the sonne But agenste this artycle.

some erred sainge *that* the holy goste procedeth not bothe of the fader & of the sonne. Other sayde that *the* holy goste was a creature made. & not euen god to the father. and to the sonne. And therfore to exclude these heresyes. we knowlege in the masse crede & saye. *Et in spiritum sanctum dominum et viuificantem, qui ex patre filioque procedit, Qui cum patre et filio simul adoratur et conglorificatur, qui locutus est per prophetas,* And I byleue in the holy goste. lorde & quykner. that is gyuer of lyfe by grace. which procedeth of the father & of the sonne. whiche is worshiped and glorifyed togyther with the father. & wyth the sonne. whyche hathe spoke by the prophetes. ¶ The twelfthe artycle. ys the fyfte that longeth to the godhed. and yt longeth properly to the holy goste. and so do the tother artycles that folowe. This artycle is to byleue that holy chyrche ys alowed and vnyed togyther by the holy goste. so that as dyuerse members make one body. so crysten people vnyed togyther by the holy goste ys holy chyrche. And therfore we saye. *Sanctam ecclesiam,* I byleue holy chyrche. that is. I byleue that cristen people is holy chyrche. But for heretykes called themselfes holy chyrche. and none other. therfore we saye *catholicam,* And in the masse Crede. *Et vnam sanctam catholicam et apostolicam ecclesiam,* And I byleue on holy comon. & apostly chirche. that ys to saye. one and not meny. comon. and not dyuyded. as heretykes say. apostly. that cryste began by *the* apostels. and the holy goste confyrmed by hys comynge on Penthecoste sondaye. when he made them al of one wylle. and of one harte. And therfore yt folowyth in thys artycle. *Sanctorum communionem,* I byleue the communyon of sayntes. For the unyon of the chyrche ys suche. that yt maketh all the good dedes. done by all crysten people thorugh out all holy chyrche. comon to eche cristen man and woman. that ys a member. of

The double Procession denied by some.

Against the Macedonians or Pneumatomachi.

The other Articles declare the work of the Holy Ghost.

The Unity of the Church,

declared against heretics.

It establishes communion of good works.

holy chyrche. And to all that are membere of holy chyrche ys gyuen remyssion of synnes by the sacramentes of holy chirche. And therfore yt foloweth. [* *Folio Clxxxiij*] **Remissionem peccatorum*, I byleue remyssyon of synnes by the sacramentes of the chyrche. And so this article conteyneth in yt all the sacramentes of holy chyrche. and all the gyftes of the holy goste. & all thynges that longe to the vnyte of holy chyrche. So that we oughte to byleue that holy chyrche with hys sacramentes. & lawes. rewled by the holy goste. is suffycyente to the helthe of all men and women. be they neuer so synful yf they wyll dyspose themselfe therto. And oute of holy chirche may no man be saued. But for as moche. as by the sacramente of baptym all synnes are forgiuen therfore some heretykes sayde. *that* after a man or woman were fallen in dedly synne. they myghte be baptysed agayne. and so haue forgyuenesse of that synne. And therfore to exclude *the* heresy. the masse crede sayeth. *Confiteor vnum baptisma in remissionem peccatorum*, I knowlege one baptym in remyssyon of synnes. that ys to say one baptym. and no mo. for no man maye be baptysed but ones to forgyuenesse of hys synnes. But yf he falle to synne after he is baptysed. that syn muste be done away by the sacramente of penaunce. ¶ The thyrtene artycle. ys to byleue that the bodyes of al men and women that euer were borne in to this worlde. thoughe they be roten or brente. or what euer befalle of them. shall aryse at the day of dome. and be ioyned to theyre soulles. And therfore we say. *Carnis resurreccionem*, I byleue the resurreccion of the flesshe or of the body. For the soulle when yt ys departed fro the body by dethe. receyueth anon welle or wo. as yt hathe deserued. but the body abydeth tylle the day of dome. And therfore in the masse crede we saye. *Et expecto resurreccionem mortuorum*, And I abyde the resur-

"Remission of sins" comprehends the work of all the sacraments.

"One" baptism, a declaration against the heresy of re-baptism.

The resurrection of the flesh.

The soul awaiting it in weal or woe.

reccyon of the deade. ¶ The fortene artycle. and the laste ys to byleue the endelesse rewarde that bothe body & soule shal receyue at the day of dome. for whiche we saye *Et vitam eternam*, And I byleue endelesse lyfe. For then shall all bothe bodyes and soulles lyue endelesly. other in endelesse ioye. or in endeles payne. For then shall oure lorde departe all the good. from all the wycked. and byd all the wycked go to endeles payne. And all the good he shall take wyth hym to endelesse blysse. And then shall be a new worlde for then shall be no nyghte. but euer day. no trowble. but euer reste. no sorowe. but euer ioye. no dethe but euer lyfe to the good. and the contrary to the yuel. And therfore in the masse crede we say. *Et vitam venturi seculi*, And I abyde the lyfe of the worlde to come. Oure lorde graunte vs then *the* lyfe of ioye. what sorow euer we suffer here. Amen. ¶ The offertory. *Recordare*, Vyrgyn mother. haue mynde. whyle thow standest in the syghte of god. that thow speke good for vs. and that *thou* turne away from vs hys indygnacion. ¶ A nother offertory. *Felix nanque*. Holy virgyn mary. thou arte righte blyssed. and moste worthy all praysynge. for of the is spronge the sonne of ryghtwysnesse. cryst oure god. *Alleluya*, Com*munion*. *Beata viscera*, Blyssed be the bowelles of the vyrgyn mary. whiche hathe borne the sonne of the endelesse father. ¶ A nother Com*munion*. *Aue regina*, Heyle quyene of heuens. mother of the kynge of aungels. O. mary flowre of vyrgyns as rose or lyly. gyue oute prayers to thy sonne for the helthe of crysten people. *Alleluya. Alleluya.*

Math. xxv.

The bliss of eternal life.

May the Lord grant us to find it.

Offertory and Communion Sentences.

*¶ The offyce of the Masse in the Feaste of the Concepcion of oure Lady.

[* *Folio Clxxxiiij.*]

Gaudeamus omnes, Ioye we all in the lorde. halowynge a feastefull day vnder worshyp of the vyrgyn mary. of whose concepcion aungels ioye. and prayse the

sonne of god. *Concepcio tua*, Virgyn mother of god thy Concepcion sheweth ioye to all the worlde. ¶ The grayle. *Concepcionem*, Halowe we solempnely thys dayes Concepcion of the perpetuall vyrgyn mary. mother of god. Verse. *Concepcio*, Thys day ys the concepcion of saynte mary vyrgyn. whose noble lyfe. lyghtneth all chyrches. *Alleluya*. *Concepcio*, The concepcion of the glorious vyrgyn mary. of the sede of Abraham. ys spronge of the kynred of Iude. clere of the lynage of Dauyd.

¶ The Sequence.

Sequence for the Festival of the Conception.

Dies Ista, Thys day be halowed wherein ys fayth-fully halowed & had in mynde the concepcion of mary. *Huius laudes*, we that reioyse so greate a benefyt of god. folowe we the praysynges of yt. *Felix quidem*, Forsothe thys concepcion ys blyssed. by whyche the worlde hathe greate remedyes of helthe. *Hunc prophete*, Prophetes se yt afore. Patriarkes spake yt before. enspyred by grace. *Virga florem*, Thys day ys conceyued a rodde. that shulde conceyue a flowre. thys day ys conceyued a sterre. that shulde brynge furthe the sonne. *Flos de virga*, The flowre that shulde procede of the rodde. the sonne to be borne of the sterre ys vnderstonded cryste. *O quam felix*, O how blyssed & bryghte was thys concepcion. acceptable to the worlde. and dere to god. *Qua salute*, By whiche hope of very helthe. turneth ageyne to them that were destytute of helthe. waylynge gyueth stede to ioye. *Virga iesse*, The rodde of Iesse hathe flowred. a vyrgyn hathe begotten cryste. the vyrgyn lady of the worlde. *Noua quodam*, By a newe order a woman hathe chylded a man. wythoute the sede of man. *Noua mater*, A newe moder bryngeth furthe a new sonne. a new sterre bryngeth furthe a newe sonne by a new grace. *Noua prorsus*, A newe bygettynge in all wyse.

the creature chyldeth the creatoure: the doughter. the father. *O mirandam*, O meruelous newnes. and new worthynes. the concepcion of the sonne. maketh ryche the chastyte of the mother. *Gaude virgo*, Ioye thou gracious vyrgyn a rodde fayre in flowre. a gracious mother by a sonne fully ful of ioye. *Tu spes*, Thow arte the certayne hope of wretches. very mother of motherlesse. thow art the lyftynge vp of the oppressed. the medycyne of the sycke. thow arte all thynges vnto all. *Te rogamus*, Thow arte worthy synguler praysynge. we praye *the* with one wylle. that thy grace mote sette vs. errynge in thys see. in *the* hauen of helthe. Amen. ¶ The offertory. *Felix nanque*, and the Communion. *Beata viscera*, as before. Sequence for the Conception of B. V. M.

¶ The offyce in the feaste of the Puryfycacion of oure Lady . ·.

Suscepimus, God. we haue receyued thy mercy in myddes of thy temple. God after thy name. so is also thy praysynge in the contryes of erthe. thy righte hande ys fulle of ryghtwysnesse. *Psalm. Magnus dominus*, A greate lorde & righte praysable. in the cyte of oure god. in hys holy mounteyne. ¶ The grayle. *Suscepimus*, God we haue receyued thy mercy in myddes of thy temple. Lorde after thy name. so is all thy praysynge. in the costes of erthe. Verse. *Sicut audiuimus*, As we haue herde. so haue we also sene. in the cyte of our god. *Alleluya*, *Post partum*, as before. *Psal. xlvij*, [* *Folio .Clxxxv.*]

¶ The Tracte.

Gaude, Ioye thou mary vyrgyn. thou alone haste slayne all heresyes. *Que gabrielis*, whyche haste byleued to the wordes of tharcaungel gabryel. *Dum virgo*, whyle *thou* vyrgyn bygattest god & man. & after the byrthe vyrgyn. The ende of this verse is dependaunte vpon the prose folowynge. *Inuiolata*, For the Festival of the Purification.

thus. And after the byrthe. *thou* mari arte a virgyn vndefowled. vntouched & chaste. *Que es*, whiche art made *the* shynynge gate of heuen. *O mater*, O moste holy dere mother of criste. *Suscipe*, Receyue *thou* the meke shewynges of prayesynges. *Que nunc*, whiche deuoute hartes & mouthes shew now. *Nostra*, That our hertes & our workes mote be pure & clene. *Tua*, By thy swete prayers. *Nobis*, Graunte vs forgyuenesse without ende. O mary. O benygne. O mary. *Que sola*, whiche only haste abyden vndefowled. *Dei genitrix*, Mother of god pray for vs. ¶ Communion. *Luce secunde.* *Responsum*, Symeon toke answere of *the* holy goste. hymselfe not to se dethe, but yf he se the criste. or the anoynted of the lorde. that ys. cryste the sonne of the lorde the father.

¶ In the Feaste of the Vysytacion.

Gaudeamus, Ioy we all in the lorde. halowynge a feastful day vnder worshyp of the vyrgyn mary. of whose Vysytacion aungels ioye & prayse the sonne of god. Ps. *Eructauit*, My herte hathe shewed a good worde. I telle my workes to *the* kynge. *Alleluya.* *In maria*, Benygnite is prayesed in mary by worldes. whyle vysytynge Elysabeth she ys arayed as a subiecte.

¶ The Sequence.

Sequence for the Festival of the Visitation.

Presens dies, Thys presente daye shyneth holy whiche thorugh the contyneuall prayers of mary mote purge vs from the darkenesse of all yuell. & from lustes. *In hoc*, In this day, *the* mother holy chyrche ioyeth. hauynge in ioyful mynde *that* the vyrgyn of *Luce prime.* nazareth vysyteth Elysabeth. *Gabrielis*, when gabryel had tolde his message. & the worde of god was conceyued from heuen. the moder of criste wente in all haste vnto *the* mounteynes. *Iam tunc*, Now then. the bareyne olde woman standyth *with* chylde. eyther meke

mother cam before other in seruyces & in praysynges. *Elizabeth.* Elizabeth prophesyenge cryeth. Lo the mother of my lorde vysyteth me. therof ys ioye to the chylde in the wombe. *Benedicta,* Blyssed amongest women haste byleued to holy wordes therof mary syngeth the Psalme *Magnificat. Illic mense stat trino* or *terno,* no force whether. There she abydeth besy thre monthes. & is made the berer of the bedel borne. Lo the yonge quyene of Syon serueth as an hand-mayden. *Felix,* Eyther blyssed mother is plenteous. the vyrgyn with chylde. the bareyne chyldynge. by whose fruyte. the dampnable worlde is restored. *O marie,* O the acceptable mekenesse of mary. the hye holynesse of the foregoer. the meruelous plente. & worthynesse of the olde aged. *Iesu* xp̄e, Iesu cryste way & trouthe. that vysytest here thyne benygnely. lede vs by the patthes of rightwysnes thyder where thou dwellyst. Amen. ¶ The Communion. *Beata viscera,* Blyssed be the bowaylles of the vyrgyn mary whyche hathe borne to the vysytacion of Elizabeth. the sonne of the endelesse father. [*Folio .Clxxxvj]

¶ In the feaste of the Assumpcion of oure Lady.

Gaudeamus, Ioye we all in the lorde. halowynge a feasteful day vnder worshyp of mary vyrgyn. of whose assumpcion aungels ioye and prayse the sonne of god. *Exaltata,* Holy mother of god thou art enhaunsed vnto heuenly kyngdomes. aboue the quyers of aungels. ¶ The grayle. *Assumpta est,* Mari ys assumpte in to heuen. aungels ioye. & praysynge they blysse the lorde. .V*erse. Maria.* Mary vyrgyn is taken vp in to heuenly chambre. wherin the kynge of kynges sytteth in a seate full of starres. Understonde not that oure lorde god sytteth in eny bodely seate as dothe a man Ne that there ar eny starres in heuen where aungels and sayntes ar. But our lorde ys sayde to sytte. for For the Festival of the Assumption.

his endelesse abydynge. And hys seate is in holy soules. for in them he resteth by his glory. & blysse. whiche ar lykened to starres. And for the fyrmamente *that* is full of starres is bynethe heuen & vnder yt. therfore our lorde is sayde to sytte in a seate full of starres. *Alleluya. Hodie*, Thys day *the* vyrgyn mary assended heuens. ioye. for she rayneth with cryste without enden.

Danielis, 12, *et, pri. cor.* 15.

¶ The Sequence.

For the Festival of the Assumption.

Congaudent, The quiers of aungels ioye togyder to *the* gloryous vyrgyn. *Que sine*, whiche hathe begotte *with*oute medlynge of man. *Filium*, A sonne that heled *the* worlde *with* his blode. *Nam ipsa*, For she ioyeth *that* she seeth now *the* prynce of heuen. *In terris*, To whome the virgyn. gaue somtyme in erthe her teates to souke. *Quam*, How worshypful to aungels is byloued mary the mother of iesu. *Qui*, whyche knew themselfe. dew seruauntes of her sonne. *Qua gloria*, with what glory is this vyrgyn worshyped in heuens. *Que domino*, whiche gaue to the lorde of heuen the hostell of her moste holy body. *Quam splendida*, How bryghte shyneth the vyrgyn mother in heuen. *Quem omnium*, whyche hathe bygotten the lyghthe of all starres. men. & spyrytes. *Te celi*, Quiene of heuen. thys lytel people worshypethe the *with* meke soules. *Te cantu*, And one *with* aungels lyfteth *the* vp aboue heuens *with* melodious songes. *Te libri*, Virgyn. the bokes of prophetes. prophesy *the*. the quier of prestes ioyeth. thapostels. & martyrs of crist preche the. *Te turba*, The company of bothe kyndes. that ys. bothe of men. & of women folowe *the*. loueynge a maydenly lyfe. folowynge in chastite *the* dwellers of heuen. *Ecclesia ergo*, Therfore all *the* chyrche worshypeth the *with* hartes. and worshypeth *the* wyth songes. *Tibi suam*, She wyth to the ther deuocion. praynge the mary. *with* meke prayer. *Vt sibi*, That

*tho*u vouchesafe to be helpe to her abowte the lorde crist w*ith*out ende. Amen.

¶ In the Natyuite of our Lady the Offyce.

Gaudeamus, Ioye we all in the lorde. halowynge a festful day vnder worshyp of the virgyn mary of whose byrthe a*un*gels ioye. & prayse togyther the so*n*ne of god. *Natiuitas*, Virgyn mother of god. thy byrthe hathe shewed ioye to all *th*e worlde. ¶ The Grayel. *Natiuitatem*, Halowe we solemply this dayes byrthe of the perpetuall virgyn mary mother of god. *Verse.* *Natiuitas*, This day is the byrthe of the *vyrgyn saynt [* Folio .Clxxxvij.] mary. whose noble lyfe lyghteneth all chyrches. *Alleluya. Natiuitas.* The natyuyte of the glorious vyrgyn mary. of the sede of Abraham. spronge of the kynred of Iude. clere of the lynage of Dauyd.

¶ The Sequence.

Natiuitas, The natyuyte of the virgyn mary whyche hathe wasshed vs fro*m* the fylthe of synne. this day is halowed. it ys a day of myrthe. *De radice*, The sonne of very lyghte. hathe broughte her oute of the route of the sprynge of Iesse. by the hande of wysdome. the temple of hys glory. *Stella noua*, A new ster ys newly arysen. by whose risynge. oure dethe dyeth the falle of Eue ys nowe restored in mary. *Vt aurora*, The meke vyrgyn goeth furthe as the rysynge morowe tyde. She is discryued fayre as the mone. She ys chosen aboue all thynges. as the sonne. *Virgo clemens*, Mercifull virgyn. and synguler vyrgyn. rodde of smoke. but swete smellynge. the makyng of heuen and of all the worlde ioyeth in the. *Te signarunt*, The mowthes of prophetes shewed the. Salomon songe to the songes of songes. the a*un*gels voyce wytnesseth. *Verbum patris*, In processe of tyme. the worde of the father. enteryth the priuy place of thy body. that ys

For the Festival of the Nativity of our Lady

her holy wombe. he was togyther all within the. and all *without* the. *Fructus virens*, The grene fruyte of the drye tre. criste graunte of greate strengthe. hathe dylyuered vs from the bonde of deadely bondage. *O maria*, O mary thou haste hydde wythin thy wombe the swete marchaundyse. by whome remedy of helthe is graunted to the gylty. *O vera spes*, O very hope. and very ioye. make vs after the forlonge of thys presente lyfe. that the desyred rewarde be gyuen vs in heuens. Amen.

¶ Of the Preface, ‘,

Preface ys as moche to say as a spekynge or prayesynge before. For before the consecracyon the Preface ys songe to sturre vp youre hartes to *the* prayesynge of oure lorde god. But before the preface. the preste sayeth preuy prayers by hymselfe. whyche are called secretes. and tho prayers he endeth as he dothe other collectes. or orysons. tyll he cometh to these wordes. *Per omnia secula seculorum*, And these wordes he sayeth by note. and so begynneth the Preface. And therto ye aunswer. *Amen*. And so ye saye. *Amen*, vpon the prayers that he hathe prayed pryuely in the secretes. Then after *Dominus vobiscum*, He sayeth *Sursum corda*, Vp the hartes. *Habemus ad dominum*, We haue to the lorde. Here beware that ye make no gabbynge. For ye say. that ye haue vp youre hartes to oure lorde. For thoughe oure hartes oughte all way to be gyuen vp to oure lorde. yet more specyally from thys tyme of the masse forwarde. we oughte to suffer our hartes to thynke on none other thynge wylfully for reuerence of the holy sacramente. Then the preste sayeth *Gracias agamus domino deo nostro*, Do we thankynges to oure Lorde god. *Dignum et iustum est*, It ys worthy and ryghtefull. *Vere dignum*, For sothe yt is worthy and ryghtefull. euen. and holsom vs to doo thankeynges to the ouer all. and allwaye holy

The priest says his Secreta, singing the last words.

Sursum Corda.

The Preface.

lorde. father allmyghty endelesse god. *Et te in veneracione*, And to prayse. & to blysse. & to preche the with ioyenge hartes. in worshypynge of the blyssed. & glorious alway vyrgyn mary. whiche hathe conceyued thyne only gotten sonne by shadowyng of the holy goste. & the glory of vyrgynite abydynge. she hatho broughte furthe vnto this worlde. endelesse lyghte ihesu crist. our lorde. *Per quem*, By whome aungels prayse thy maieste. dominacions worship. potestates tremble. thrones. & vertues. & blyssed seraphyn. synge togither with felowly ioy. *Cum quibus*, with whome we byseche that thou comaunde our voyces to be admytted. sayng with meke confession. *Sanctus sanctus*, Holy. holy. holy. lorde god of aungels. heuens & erthe are ful of thy glorye. *Osanna in excelsis*, we pray the saue vs in heuens. *Benedictus*, Blyssed be he that cometh in the name of the lorde. we pray the saue vs in heuens.

[* *Folio. .Clxxxviij.*]

The Ter Sanctus, with Hosanna and Benedictus.

¶ Another Preface.

Qvia per incarnati, For by the mystery of the worde incarnate. a new lyghte of thy clerenes hathe shyned in to the eyne of our soule. that whyle we know god vysybly. by hym we mote be rauyshed. in to the loue of inuysyble thynges. *Et ideo*, And therfore with aungels. & archaungels. with thrones & dominacions. & wyth all the chyualry of the heuenly hoste. we synge the hympne of thy glory. saynge without ende. *Sanctus sanctus*, This songe *Sanctus*, is the songe of aungels. & it is sayde to the blyssed trinyte. as ys sayde before in the hympne *Te deum*, at mattyns. The seconde parte therof that is *Benedictus*, ys taken of the gospel. where the people on Palme sonday cam ageynste oure lorde iesu crist. & sayde to hym the same wordes in praysyng & ioyenge of his comynge. And so they are songe here in the masse in worshyp of oure lordes

Esaie .vj.

Math. xxi.

comynge in *the* sacramente of the aulter. And therfore at *the* begynnynge of *Benedictus*, ye turne to the aulter & make the token of *the* crosse vpon you in mynde of oure lordes passyon. wiche is specially represented in the masse.

Benedictus said turning to the altar, and with the sign of the Cross.

¶ Of the Pater noster.

After the sacrynge the preste sayeth the *Pater noster*, all a lowde *that* the people may here yt. & pray the same in theyr hartes. And therfore he begynneth wyth *Oremus*, That is to say. pray we. For in this tyme ye oughte to here the preste & to pray *with* hym. Amongest the grekes the *Pater noster*, is songe there of the quier & of al the peple. But amongest vs *the* preste alone syngeth yt in the name of all. ¶ This prayer is sayde after the sacrynge as moste worthy & holy prayer. & so the apostles vsed to say yt in *the* masse. For oure lorde iesu criste made the same prayer hymselfe as *the* gospel sayeth. & bad his disciples say yt when they wolde pray. And therfore *the* preste sayeth thus. *Preceptis salutaribus*, That is. we admonysshed by holsom commaundementes. & enformed by goddes ordenaunce. dare saye. *Pater noster*, what this prayer ys to say. ye haue before at *the* begynnynge of mattyns on Sonday.

The Lord's Prayer said aloud after the Consecration.

Custom of the Greek Church.

Math. vj.

¶ Of Agnus dei.

After the *Pater noster*, the preste brekyth the hoste in to thre partes. For holy chyrche whyche ys called the mysty or spyrytuall body of cryste ys yet in thre places. For one parte ys in heuen. A nother in erthe. and the thyrde in purgatory. Then the preste sayeth. *Per omnia secula seculorum*, And vnderstonde that all-wayes when the preste begynneth wyth. *Per omnia secula seculorum*, ys the ende of the prayer that he hathe sayde pryuely. whervpon ye saye Amen. ¶ *Pax*

Why the Host is broken into three parts.

domini, The peace of the lorde be alway with you. *Et* *cum spiritu tuo*, And with thy spyryte. This salutacio of pece is sayde betwyxte *the* preste & the quier before the receyuynge of *the* sacramente. in token that yt may not worthyly be receyued. but in peace. and in charite. for his dwellynge place is in peace. ¶ Then folowyth. *Agnus dei*, sayde of *the* preste. & songe of the quier. where oure lorde iesu criste is called the lambe of god the father. For lyke as a lambe was offered of *the* iewes at Ester in token of theyr delyueraunce oute of the thraldome of Egypte. so was our lorde offered on *the* crosse for the delyueraunce of all mankynde from thraldome of *the* fende & from synne. And therfore we saye. *Agnus dei, &c.* Lambe of god *that* doest away the synnes of the worlde. haue mercy on vs. delyuerynge vs from synne. And then we say the same ageyne. for to be delyuered from peyne whiche we haue deserued for our synnes. And the thyrde tyme we say *the* same ageyne. for to be restored to blysse. And therfore at this tyme we say. *Dona nobis pacem*, Gyue vs peace. *that* is to say euerlastynge. ¶ And for asmoche as they *that* ar presente & here masse may receyue our lorde spiritually at euery masse. lyke as the preste receyueth hym in *the* sacramente. therfore in tyme of *Agnus dei*, & whyle the preste vsyth. ye oughte to dyspose you ful dylygently & deuoutly. and with grete feruoure & goostly desyre. to stretche oute your loue & deuocion reuerently to our lorde. that ye lese not so grete a goostly fruyte & be not pryued of *the* swetnes of that heuenly feaste. with whyche ye may be fed at eche masse that ye here. if ye wil desyrously set youre harte therto.

[* *Folio. Clxxxix.*]

The "Pax."

The "Agnus Dei," said thrice.

Spiritual communion by being present at Mass,

and to be diligently sought by those present.

¶ Of the ende of the Masse.

It ys commaunded in the lawe of holy chyrche. *that* on feasteful dayes when people are bounde to

De consecr. dist. pri. Ca. missas

here dyuyne seruyce. *that* they go nat from the masse tyl yt be ended. & tyl they haue in the ende of *the* masse the prestes blyssynge. For euery preste may blysse *the* peple in the ende of his masse. yf there be no bysshop presente. *that* wyl blysse. For though there be a bysshop presente & wyl not blysse. *the* preste shal blysse. And this blissyng betokeneth the blyssynge *that* oure lorde iesu gaue to his dyscyples in his ascencion. It betokeneth also *the* comynge of *the* holy goste vpon thapostles. And *the* laste blyssynge *that* our lorde shall gyue to his chosen at *the* doume when he shall saye. *Venite benedicti*, Come ye blyssed. But before this blyssynge *the* deken sayeth. *Ite missa est*, that is. Go ye. masse ys done. Or else go ye. *the* hoste of the holy sacramente. is offerde & sente for you. & for al mankynde to *the* father of heuen. And therfore *the* quier thanketh god saynge. *Deo gracias*, And som tyme the masse is ended all *with* thankynges. that is *with*. *Benedicamus domino*, Blysse we *the* lorde. *Deo gracias*, Do we thankynges to god. But *Ite missa est*, was ordeyned to be saide to let the people knowe *that* masse was ended. & so to gyue them leue to go. by cause the lawe chargyth *that* they go not oute of *the* chyrche tyl masse be done. For when. *Ite missa est*, is sayde. and the preste hathe blyssed. then they may go. Oure lorde iesu criste. by prayers of his moste pyteful mother oure lady. graunte vs euer to go from vyce to vertew & from good in to better. & from better in to beste. *that* is in to hymselfe. to se hym. & to loue hym. & to haue hym in poscessyon of endelesse ioye. Amen.

Not to leave Mass without a blessing.

Two meanings of "missa."

Another form of dismissal that is sometimes used.

At "Ita missa est" the people may go.

May we ever go forward in the love of Christ.

¶ Here endeth the boke that ys called oure Ladyes Myrroure.

Soli deo Honor,

Et Gloria, Amen.

[*These errors have all been corrected in the present edition.*]

Here folowes the faultes of thys sayde boke that is yuel corrected.

In the fyrste Prologue

Folio primo the seconde syde / the xvii lyne / yt is that ye oughte and it wolde be / what ye oughte.

Folio seconde the firste syde / the iii lyne / yt is enlyshe for englyshe and lykewyse in the v. lyne after. In *th*e xv lyne of the same syde it is Inuitory for Inuitatory. Folio tertio *th*e fyrste syde / the viii lyne / yt is of godhe and it wolde be godhede and in the next lyne it wold be *with*out begynnyng / *with*out the / And in the xv lyne / yt is all and one / & yt wolde be all anone. Also in the xxiii lyne of the same syde / yt is gloriuos for glorious.

The faultes in the Processe of the boke.

Folio ii. the fyrst syde *th*e xxiii lyne it is eyse & gall it wolde be eysel. Folio iiii. the fyrst syde *th*e xv lyne it is for it semich / It wold be first it semith. The same syde the xxix lyne it is yt behouich to shorten it wold be yt behouith nother to shorten ne to lenght ether of them.

The ii syde *th*e xi lyne it is out of latyn & it wolde be into latyn Folio xii the seco*n*de syde / the xx lyne / it is I wote in what wyse and it wold be I wote not in what wyse. Also in the xxiiii & in the xxix lynes it is folowed and wolde be flowed.

Folio xiiii *the* ii syde *the* xiiii lyne / it is in prayng & it wolde be in prayeyng. Folio xv *the* fyrste syde / *the* xx lyne it is in *the* p*ro*fyte it wolde be to *the* p*ro*fyte. Folio xxii the seconde syde the xviii lyne it is he bad / it wolde be / be had / the last lyne yt is he to do thus / yt wold be ye do thus.

Folio xxiii *the* seco*n*de syde *the* iii lyne it is so he may make / it wold be so he make w*i*th*o*ut may. The last lyne / it is But for & / it wold be Both for. Folio xxvi the fyrst syde the xxv lyne yt is for whyce / for whyle. The same lyne / yt is godd*es* seluyce for seruyce.

The seco*n*de syde the vi lyne it is to be demyd & it shulde be demeanyd. Folio xxvii the seconde syde the ix lyne it is to his owne voyce / and it wolde be in his owne voyce. The xi lyne / it is delyteth / for delyted / & in the xiii lyne yt is synneth for synned Folio xxviii the seconde syde the xiiii lyne / it is lyftyng vp the voyce It wolde be of the voyce. The xxv lyne it is thente for thentent. Folio xxix / the fyrste syde the xxvii lyne / it is god of hys church. That of wold be & his church Folio xxxiii the seconde syde / the xi lyne the last worde / ys verteues & yt wolde be vertuows. Folio xlv *the* fyrst syde *the* xviii lyne / it wolde be thus / in this day ar we & in this day of grace & so this worde (day) lackyth twyse in one lyne. Folio xlix the seconde syde / the xix lyne / it is sahll for shall. Folio li the fyrst side the iiii lyne the vi lyne & the xiii lyne / is chayre & it wold be chere that is to saye / visage or countenaunce. Folio liii *the* fyrste syde / *the* last lyne yt is there for byssynge yt wolde be for by blyssynge Folio lxi the fyrst syde *the* xxii lyne / it is The third is to worke that thyng but it wold be. The thyrde ys werke so that that thyng &c. And two lynes after it is estewed for eschewede.

Folio lxii the seconde syde the xxvii lyne it is when she came it wold be when they came. Folio lxxii *the* seco*n*de syde the xviii lyne it is hope for holpen. Folio lxxv but yt is wro*n*ge marked Folio lxxvii *th*e seconde syde the x lyne / it is saed & it wolde be saued. Folio lxxiiii *th*e seconde syde the iiii lyne it ys ne very chast / and it wolde be chastite. Folio lxxxii the fyrste syde / *th*e viii lyne it is bynnyng for begy*n*nyng. In *th*e ii syde *th*e ix lyne it is to her owne name it wold be in her owne.

Folio lxxxvii the fyrste syde the xxvi lyne yt is of th herte yt sholde be of his herte

Folio lxxxxi the ii syde in *th*e two last lynes / It is The son is *th*e father and the father is the son / ye wolde be thus. The son is in the father / & the father is in the son

Folio lxxxxiii the fyrste syde / the viii lyne yt is thou hast made them lyghte. & yt wolde be hym a lyghte

Folio lxxxxvii the fyrste syde / the xiii. lyne yt is beholdynge to hym yt wolde be in hym. The nexte lefe the fyrste syde the xxv lyne / yt ys god preposyng / but yt wolde be purposyng / for so we sownde yt in oure comen speche

Folio lxxxxix the fyrste syde the xxiii lyne yt ys / that is all thynges yt wold be as all thynges. And in *th*e nexte lyne saue one / yt is thynge and yt wolde be thynges. In the same lefe the seconde syde / the seconde lyne / yt is to be byloued / and yt wolde be byleued

Folio c the fyrste syde / the xxv lyne yt ys and lyke wyse / & yt wolde be / in lyke wyse. The same lefe the seco*n*de syde the vi lyne / it is au*n*gels co*n*trary & it wold be aungels that where contrariouse Folio ci. the fyrste syde / the fyrste lyne / yt is thyr wyckednes / and yt wolde be theyr. The same lefe the

seconde syde the xi lyne / yt ys in the fourthe verse / and yt wolde be in the foure verses. In the xx lyne of the same syde / yt is she dwelte / and yt wolde be she dwellyth.

Folio cvi the fyrste syde / *the* seconde lyne / yt is depryued / & yt wolde be depravyd / that is hurtyd or made yuel. In the same syde / the xxiii lyne / an / wolde be and. In the seconde syde / the xi lyne / yt is in her foreknowyng / and yt wolde be / in theyr forknowyng.

Folio cvii the seconde syde & the seconde lyne / yt is the peoule & yt wolde be the people. Folio cix the seconde syde the syxt lyne into the synne of wretchydnes & yt wolde be into wretchydnes. Folio cxi the fyrste syde the xi lyne / yt is he wylled yt shulde be he weyled. The xvii lyne yt is bryng the auctor / yt wolde be berynge. Folio cxii the fyrste syde / the xv lyne / yt wolde be / And for in the thyrde. And in the xvi it wolde be Aaron = ye shall. Folio cxiiii the fyrst syde the xv lyne yt is estewed & yt wold be eschewyd that is voyded. The same lefe the seconde syde the vii and the xii lyne yt is errant where yt wolde be erant. And in the xx lyne there lackkyth fowre or fyue wordes after god / them wold folow / despysyd the drede of god and dyd what so euer them lyste. Folio cxv *the* fyrst syde / & the fyrst lyne yt is god wold make yt / wolde be god wolde calle The same lefe *the* seconde syde the xxix & xxxi lyne yt is vnto his tresoure & yt wold be vnto thys tresoure in bothe places. Folio cxvii the fyrst syde the xii lyne yt is an lyke wyse & yt wold be In lyke wyse. Folio cxviii the seconde syde the seconde lyne yt is of the thral seruaunt yt wolde be of hys thrall seruaunt. The same syde the vii lyne yt is / was he not lesse / & yt wolde be / was seen not lesse. The same syde *the* xxii lyne yt is an lyke wyse yt wold be in lykewyse. Folio

cxix the seconde syde / the iii lyne / yt is brought fourth the most holy / & yt wolde be / brought fourthe most holely / and the put out. In the v lyne of *the* same syde / yt is bryng fur / & yt wolde be furthe. Folio cxxiii yt wolde be cxxii the seconde syde / & the xi lyne / yt ys darkenes / and yt wolde be drynkes. Folio cxxiiii it wolde be cxxiii the firste syde / the iii lyne / yt is that lorde / & yt wolde be / the lorde. The same leafe / the second leafe the the vi lyne / yt is *the* sonne of Iesu crist / & yt wolde be / his sonne Iesu crist. Folio cxxvi the fyrst syde / the xi lyne yt is to greyte & his / it wolde be / to greyte her and hys. In the same syde / the xiii lyne / yt ys / telle prudently / yt wolde be telle how prudently. The same leafe / the seconde syde the xxii lyne / yt ys / her prosperyte / & yt wolde be theyr prosperite. Folio cxxix The fyrste [second] syde / the vii lyne / yt is abyde in theyr defence and yt wolde be / her defence. The same syde / the xx lyne yt is of the clergy / and yt wolde be / for the clergy.

Folio cxxxiiii the seconde syde / the vii lyne / yt ys sonne Iesu was / yt wolde be / sonne Iesu that was. Folio cxl the seconde syde the thyrde lyne / yt is deynnge / & yt wolde be deyynge.

Folio cxli the seconde syde / the xxi lyne yt is sawe the shadowe / and yt wolde be satte in the shadowe. The same syde the xxiii lyne / yt is hartes of darkenesse / & yt wolde be hartes of them that be in darknesse. Folio cxlii The fyrste syde / the laste lyne / yt ys / hys mooste reuerent and ther lacketh mother

Folio cxlvii the seconde syde the xv lyne / yt ys / comfonted / and yt wolde be conformed. Folio cl the seconde syde the xiiii lyne yt ys / that the ryght wysnes and yt wolde be / that of the ryghtwysnes. Folio clviii the seconde syde / the xv lyne / yt is / & his angel / yt wolde be angells. The nexte lyne / yt

is and how of knowynge / yt wolde be / and of knowynge / and / how / put out. The same syde / the xxviii lyne yt wolde be thus, here ys namyd foure trees *and foure places. The foure trees* are these. Cedre &c all that ys here vnderlyned lackyth there.

Folio clx the fyrste syde the xv lyne / yt is / I am hyned / & yt wold be I am exalted. Folio clxiii the seconde syde the xvii lyne it is holely / & it wold be holy. Folio clxvi the seconde syde the xx lyne / yt is wor / for worde. Folio clxvii the seconde syde / the xxii lyne / yt is the synnes of the worde / and yt wolde be worlde. Folio clxix the fyrste syde / the laste lyne except one / yt is god Iesu / and yt wolde be good Iesu.

Folio clxx the fyrst syde / *the* xxii lyne / incorrupte wolde be incorporate. Folio clxxi the fyrste syde the ix lyne dogge wolde be dowgh. Folio clxxii the seconde syde the x lyne so that the fyrmamente is twyse imprynted where ones were suffyciente. Folio clxxvi the seconde syde the last lyne except one This day yt wolde be Thys is the day. Folio clxxvii the fyrste syde the xv lyne / all thyngen on / yt wolde be all thynges In the seconde syde & seconde lyne / this day is mente It wolde be thys day is *the* mean day *that* is to say betwene sorowe & Ioye.

Finis.

NOTES.

P. xiv, footnote. *Sir Maurice Berkeley.* A vellum roll [*c.* A.D. 1610], among the muniments at Berkeley Castle, states that this Sir Maurice of Beverstone slew a devouring dragon which had caused a great deal of trouble at Bisterne between Ringwood and Sopley in Hampshire. Shortly after this useful performance, Sir Maurice died [A.D. 1460]; and the devouring dragon having had his den near a beacon, the posterity of the knight assumed a beacon for their crest, instead of the old Berkeley mitre, in commemoration of the event.

This crest is found on Bisterne House, with the date 1652: also, of much earlier date, in the east window of Sopley church. It is now borne by the Marquess of Northampton, descendant of Sir Maurice Berkeley on the female side.

P. 2, l. 2. *For Syon ys . . . byholdinge.* "Zion" = a waymark, a "beacon set on an hill," or rather, a hill that is itself a beacon.

P. 3, l. 3. *Synge yt & rede yt and say yt.* These are technical terms for Ecclesiastical recitation. *Singing* is a musical recitation with inflections, *Saying* is recitation on one note, or "monotone," *Reading* is a comprehensive term for both these methods. But in the Mirror, the latter word comes into use for ordinary non-musical reading also, and from the three terms being here used as if they had separate meanings, it is not improbable that the Lessons were read at Sion in an ordinary voice, as they now are in the Church of England. See also p. 19, l. 5 from foot, and p. 23, l. 27.

P. 3, l. 22. *Rycharde hampoules drawynge.* This English version of the Psalms was made by Richard Rolle, a chantry priest and hermit of Hampole, near Doncaster, who died in A.D. 1349. It was published by him with a Commentary, and seems to have been very widely circulated. The work is on the list of the Early English Text Society, for future publication.

l. 23. *Englyshe bibles.* This reference to English Bibles seems to imply that they were very common in the middle of the fifteenth century. These may have been copies of the Wickliffite version, but it seems unlikely that the sisters would have received "license" to read these, especially as "de quibus cavendum est" is written against some works of Wickliffe in the Library Catalogue preserved at C. C. Coll., Cambridge [p. 345]. Forshall and Madden mention, indeed, an English Bible which contains a note, stating that it was given to the Master

Confessor and Brethren of Sion by Dame Anne Danvers in 1517 [Forsh. and Madd. Introd. lxii], and this the editors class as one of the Wickliffite versions. The Arundel Constitution passed at Oxford in A.D. 1408 forbids unauthorized translations of the Bible, and forbids also the reading of *the Wickliffite or any more recent translation* till the said translation shall be approved by the Bishop, or, if necessary, by a Provincial Council. [See also page 71, last ¶.] Lyndwood, a Bishop as well as a Canonist, writes on this, "Ex hoc quod dicitur 'noviter compositus' apparet quod libros, libellos, vel tractatos in Anglicis vel alio idiomate prius translatos de textu Scripturæ legere non est prohibitum," and as his words were written about the same time as those to which this note refers, they seem to corroborate the evidence given by the Mirror, that in the earlier half of the fifteenth century English Bibles were freely used by the people. Archbishop Cranmer's words, "it is not much above one hundred years ago since Scripture hath not been accustomed to be read in the vulgar tongue of this realm," point in the same direction. In fact, there is much evidence that, in the words of John Foxe, "as well before John Wickliffe was born, as since, the whole body of the Scriptures by sundry men" were "translated into this our country tongue." As the old Service Books were so thoroughly swept off the face of the earth after the Reformation, in the same manner were the older English Bibles destroyed before it. [See Blunt's *Plain Account of the Eng. Bible*, pp. 26—30.]

P. 4, l. 10. *I name it Oure Ladyes Mirroure.* Our author gives his own reasons for the title. It is further illustrated by one among the many laudatory names which he uses at page 261, where he says of the Blessed Virgin Mary that she is "the most clere myroure of vyrgyns," by the "Mirror of Monks," the "Mirror of the World" (a charming book of the Seven Sciences, printed by Caxton, in 1481), the "Mirror of the Church," the "Mirror of Magistrates, &c." The third of these, by St Austin of Abingdon, was printed by Wynkyn de Worde in 1527, three years before Faukes printed the "Mirror of Our Lady." Gascoigne's "Steel Glas," *i. e.* Steel Mirror, may also be mentioned. [See *Specimens of Eng.* 1394—1579, ed. Skeat, *Clar. Press Ser.*]

P. 8, l. 4. *yf any persones there be.* These anticipatory criticisms of his critics by the author may be compared with Hampole's, in the preface to his Psalter: "In this work I seek no strange English, but lightest and commonest, and swilk that is most like unto the Latin: so that they that know not the Latin, by the English may come to many Latin words. In the translation I follow the letter als-mekille as I may, and there I find no proper English, I follow the wit of the words, so that they that shall read it, than there not dread erring. In expounding I follow holy doctors. For it may come into some envious man's hand that knows not what he should say at will, that I wist not what I said, and so do harm till him and till other." Both indicate the age of Wickliffite controversy which preceded the Reformation, and which raised up captious critics on either side.

P. 11. *Heading of page.* The expression "Divine Service" (which is also found in the text near the foot of p. 6, and elsewhere) is notable as shewing that the use of it in the Church of England is of ancient date. It has sometimes been stated in modern times that it was used especially to designate the Holy Communion: but this proves that it was a designation of much more general meaning.

P. 15, l. 8. *At houre of none the sonne is hiest.* This does not agree with the ordinary division of the Hours of Prayer, which makes that of None the ninth hour, or three o'clock in the afternoon. If three hours' interval is reckoned between each Hour, this also carries back the time for labourers' dinner, in the fifteenth century, to six o'clock in the morning. Evensong time at three o'clock agrees, however, with the universal traditions of English cathedrals. Probably the Hours of Prayer were regulated by daylight rather than by the clock. From the Mirror, and from the Additions to the Rule of St Saviour, it would appear that in the fifteenth century they were observed as follows—

Mattins and Lauds	towards the end of the night.
Prime	at day-dawn, just after sunrise. [See P. 138, l. 18.]
Tierce	nine o'clock.
Sext	between nine and noon.
None	noon. [before meat, p. 90.]
Evensong	after three o'clock, towards the end of daylight.
Compline	just before bed-time.

Bed-time was doubtless about six o'clock, as at Durham. In that great Benedictine house, "The sub-prior always dined and supped with the Convent, sitting at the upper end of the table; and supper being ended, which was always at five o'clock, upon ringing a bell to call one of the novices to say grace, they went to the Chapter House to meet the Prior, there to remain in prayer and devotion till six o'clock." [This was "Collation," see p. xxxiii.] "Then, upon ringing a bell again, they went to the Salir, and all the doors of the cells, the frater-house, the dorter and the cloisters were locked, even at six o'clock, and the keys delivered to the sub-prior till seven o'clock the next morning." [Davies' *Rites of Durham*, p. 79, ed. 1767].

Many Psalters are extant, dating between 1480 and 1516, in which the Psalms are arranged for only three hours, namely, Mattins and Prime in one; Tierce, Sext, and None in one; Evensong and Compline in one. [See Ann. Prayer Book, p. 314.]

P. 16, l. 11. For these particulars in further detail, see the Life of St Bridget, placed at the end of the Introduction. See also S. Birgittæ opera omnia, containing her Revelations, Rule, Prayers, the Extravagantes, &c., with an essay of Durantus upon them, and her life and miracles. These were published in folio in the year 1671. There are many editions of her "Revelations."

P. 34, l. 15. *feaste of saynt Anyan.* November 17, the feast of St Agnan or Anianus, Bishop of Orleans [*c.* A.D. 450], and commemorated as a Confessor in the French Calendar. The king here referred to, was Robert the Devout, son of Hugh Capet, who succeeded his father in 996, and died in 1031. Notwithstanding his devotion, he was excommunicated by Pope Gregory V., for having married his fourth cousin, a widow, with whom he had previously contracted "spiritual affinity" by standing godfather to one of her children. The reader will remember that Sir Thomas More when he was Chancellor, used to put on a surplice and assist Larke, the Rector of Chelsea, at Mass.

P. 54, l. 21. *I am a poure dyuel, and my name is Tytyuyllus.* In the Lansdowne MS. 763, the 7th treatise "Speculum cantantium sive psallentium," abstracted in Hawkins ii. 218, are the following verses:—

"Detestatio contra perversè psallentes.
Qui psalmos resecant, qui verba rescisa volutant,
Non magis illi ferent quam si male lingue tacerent.
Hi sunt qui psalmos corrumpunt nequiter almos:
Quos sacra scriptura dampnat, reprobant quoque jura;
Ionglers cum jappers, nappers, galpers, quoque drawers,
Momlers, forskippers, over[r]enners, sic overhippers.
Fragmina verborum *Tutivillus* colligit horum."

The Catalogue also says, that in a Trade-Mystery a Lollard is called *Tutivillus*, and he says—

"My name is *Tutivillus*, my horne is blawen:
Fragmina verborum *Tutivillus* colligit horum,
Belzebub Algorum, Belial belman dolorum."

"He tells the Devils that he is one of their order, and one of their sons, and in return is saluted by the name of the Devil's *chorister*, which explains the reason of his introduction into the above verses." [*Catalogue of the Lansdowne MSS.*, p. 170, col. 1.]

Tutivillus also occurs as the name of a devil in some verses at the end of a Bodleian MS. (Douce 104), printed in "Reliquiæ Antiquæ," by Halliwell and Wright, vol. i. p. 257.

P. 58, l. 2. *Thys monke halowed ones the Paschall on Ester euen.* The Paschal was hallowed at Sion with much ceremony, and when it was lighted "at *Gloria in Excelsis*, after the *Kyrie*, al the bellys schal be ronge." It was kept alight "at bothe euensonges of the day, complenes, matens, and masse," whether of the brothers or sisters, through Easter week, except at Compline on Thursday and Friday; and "in al other double festys, sondays seuyle, and sermon dayes, it schal be lyghte only at hyghe masse." [Rule, ch. xxxviii.] The magnificent Durham Paschal stand of Latten,—having four flying dragons for its support, chased from bottom to top with "curious antique work, as beasts, men upon horseback, with bucklers, bows, and shafts, and knots, with broad leaves spread upon the knots, very finely wrought" and reaching nearly to the roof—is described in Davies' "Rites of Durham."

So large a quantity of the "finest candlestick metal" was, of course, worth too much a pound to survive the days of Puritan domination.

P. 59, l. 2 from foot. *Folowyng the songe of them that ar called charterhowse.* The brothers and sisters of Sion were on intimate terms with their neighbours, the Charterhouse monks of Sheen, or Richmond, the two houses both owing their origin to the same royal founder. It may have been this which led the visitors to persuade Coppinger and Lache, two of the Sion brothers, under the direction of Fewterer, the General Confessor, to write to the Charterhouse monks of London with the object of prevailing on them to acknowledge the Royal Supremacy. [Aung. *App.* p. 430.] Two Charterhouse monks of Beauvale were also sent to Coppinger by the visitors for the same purpose. [Ibid. 438.] Fewterer's successor, however, Richard Reynold, cast in his lot with his Carthusian brethren, and was hanged, drawn, and quartered with them at Tyburn.

P. 65, l. 3 from foot. *Deuoute redyng of holy Bokes.* The excellent Essay on Reading, which here begins the second part of the Mirror, evidently shews that the author was writing to ladies who were accustomed to read a greater variety of books than we should have expected to come within the reach of nuns. There is indeed a chapter in the Additions to the Rules, in which special directions are given respecting "the seruyse of sustres unlettred," and, particularly, they were not permitted to occupy the stalls of the Chapel. [Rule, ch. xlvij.] But in the fourteenth chapter of the same Additions, it is also directed that a moderate reserve in talking shall be observed in the Library for the sake of any sister who may be reading there: "Also silence after some convenience is to be kepte in the lybrary, whyls any suster is there alone in recordynge of her readynge." [Rule, ch. xiv.]

That Sion Monastery possessed a good Library, consisting, before the days of printing, of as many as 1464 volumes, is shewn by the Catalogue, which is still preserved in the Library of Corpus Christi College, Cambridge, and of which the following account has been kindly furnished by the Rev. W. W. Skeat:—

Description of MS. C. C. C. 251.

This is a rather large parchment[1] MS., written early in the fifteenth century, and containing a Register of all the books belonging to the Library of Sion Monastery.

A careful examination of the MS. does not reveal much that is interesting. The books are chiefly in Latin, and relate (1) to the classics, such as copies of Tullius de Oratore, Virgilius, P. Ovidii Nasonis carmina, Tragedie Senece,[2] Ortus vocabulorum, Cicero de Natura Deorum, Opera Platonis, Propositiones Aristotelis; also Boicius [Boethius] de Consolatione Philosophie, Trivett super Boicium de Consolatione Philosophie cum textu expresso in latinis [*class-mark* C. 28]; (2) to astrology, as Albumaser de Iudiciis astrorum, &c.; (3) to medicine, as Galienus (*sic*) de sanitate tuenda, &c.; (4) theology and

[1] I suppose it is parchment, not vellum—being thick and somewhat rough —W. W. Skeat.

[2] I give the spellings of the MS.

philosophy in great abundance, as Magister Petrus lombardus in quatuor libris sentenciarum, works of "Sanctus Thomas," the "Doctor subtilis," Summa de virtutibus Alexandri de Ales, plentcous glosses by Lira, Gregorius papa, &c., works of Bonauentura, Johannes Chrisostomus, Peter Comestor, glosses on all parts of the bible, &c.; note especially the volume with the class-mark *f.* 9—Psalterium triplex; primum latinum, secundum hebraicum, tertium grecum; (5) history; (6) biography, such as Vita sci. pauli primi heremite, and the like; (7) homilies in abundance. We may perhaps particularly notice these also, viz. Ricardus hampole de emendacione peccatoris (class-mark *m.* 49); Euangelium siue passio secundum Nichodemum (*m.* 83); Compendium Roberti Gaguini super francorum gestis (*k.* 18); Willelmus Wodforde contra Iohannem wyclyffe de sacramento eucharistie (*s.* 9). The last class-mark entered is *v.* 20.

The donors' names are very numerous. The principal ones are these following, which I have thrown into alphabetical order:—Bell, Bonde, Bracebrigge, Catysby, Curson, Dodde or Dode, Fewterer, Graunte, Grene, Haws, Lay, Lacy, Langton, domina M. Leynham, Pollard, Pratt, Pynchbek, Raynolde (occurs very often), Sawnders, Selby, Steyke, Terenden, Thorne, Trowel, Vldale, Westhawe, Whytforde, Wynkyn or Vynkyn, &c.

The book is divided into two parts. In the first part, the books are described as they stood on the shelves, with their class-marks *a* 1, *a* 2, &c. against them. This class-mark is written in the centre of the page; on the left of it is the donor's name (see Raynolde against *a* 3), or a blank. On the right of it are the first syllables or words of the *second* folio, apparently as an additional guide, and perhaps as some security against defacement of the volume. Thus, against *a* 1 comes *-tores exclamat*, where *-tores* is only *part* of a word. Below these three (or two) entries is the description of the volume. See the specimen, shewing the contents of the first page.

The latter part of the book contains an alphabetical index, arranged chiefly according to the authors' names; see the few extracts given as specimens.

Specimen, shewing the contents of the first page.

NOTA .
generali*ter* per totum istum Registrum quod ex ista parte littere Alphabeti semper situatur et inscribitur nomen donatoris siue conferentis illum librum librarie.

HEC
littera Alphabeti rubea & grossa cum suo numero de nigro reddent te certum de libro ve[l] volumine vbi iacet in Libraria cum pari Figura depicta ad extra.

IN ISTA
autem parte littere Alphabeti et Numeri semper inscribitur Inchoacio secundi Folij singulorum librorum ad minus cum Sillaba vel diccione illius Folij incipientis. vt patet.

A 1º 2º fo. tores exclamat.

Hic semper post literam Alphabeti rubeam subscribuntur Contenta voluminis cum suis fo. vel tact.(?) dirigentibus lectorem ad opus de facili concupitum.

26 Quinti Horatij Flacci sermones et Epistole. cum commentarijs. Item vita et processus sci. Thome martyris super libertate ecclesiastica.

A 2º 2º fo. vero in ei.

3. Sulpicij verulani Grammatica cum multis alijs ut patet in principio libri.

Raynolde. A 3º 2º fo. de triplici

9. Petrus Crinitus de honesta disciplina. de poetis latinis. et poematum libri duo eiusdem. Item annotaciones Guillielmi Budeti in 24. pan-[*Leaf* 1, *back*]-dectarum libros cum tabula.

Specimen, shewing the manner of entering authors' names in the Index.

Aaron medicus in sinonomis medicinalibus secundum ordinem alphabeti. b. 6. fo. 174.

Then follows the complete list of authors; some of the principal are Albertus magnus, Alexander halys, Alexander Nekham, Ambrosius, Ancelmus, Anastasius, Antoninus, Aristoteles, Aueroys, Auicenna, Augustinus, Rogerus Bacon, Beda, Bernardus, Boicius, &c. We may particularly notice several Latin tracts by Hampole. There is also notice of a copy of "Visio Tundali. *Anno christi* 1148. in hibernia;" its mark being *k* 43.

The following entry relates to Wyclyf.

"*Wyclyf* super tres libros methereorum & super 8. libros phisicorum; *c.* 15 [apparently a wrong reference]. De peregrinacione; *d.* 49. *fo.* 179. Idem in Epistola ad ducem lancastrie; *k.* 37. *fo.* 204. Idem de sacramento altaris cum alijs de quibus cauendum est; *s.* 9. *fo.* 11. Idem de diuersis operibus & actibus; *n.* 28. Idem de materia scismat.; *o* 36. *fo* 11."

Just below occurs—

"*Will*elmus *Wodford* Ordinis minorum contra Iohannem Wycliff de sacramento eukaristie; *d.* 55, & 75; & *n.* 18 (?). *fo.* 19; *o.* 12, *fo.* 123; & *d.* 75. Idem contra quasdam conclusiones ab eodem extractas a libro qui dicitur trialogus Iohannis Wycliff, qui liber dampnatur;" *d.* 75.

P. 73, l. 4 from foot. *all oure euen crystens.* "Therfore Thomas, that is seid Didymus, seide to *euen discyplis.*" [*Wickliffite N. T.*, John xi. 16.] "The more pity, that great folks shall have countenance in this world to drown or hang themselves, more than their *even christian.*" [*Hamlet*, Act v. sc. 1.] The word is also spelt *emecristen* or *emcristen*, as in Piers Plowman. It occurs in Swedish in the form *jämncristen:* where *jämn* is merely the Swedish spelling of our *even.*

P. 79, l. 23. *Some saye at the begynnyng . . . with other addycyons at the ende also.* [See also p. 137, l. 25.] The Salutation of Gabriel was used as an antiphon for the fourth Sunday in Advent as early as the sixth century, when it appears in the Sacramentary of St Gregory [A.D. 590]. At the end of the twelfth century it began to be used in association with the Lord's Prayer and the Creed, but there is no evidence that it was so used at any earlier date. In the year 1261 Pope Urban IV. ordered the words of Elizabeth to be added to those of the angel. The precatory words "Holy Mary, Mother of God, pray for us sinners," began to be used early in the sixteenth century; the words "now, and at the hour of our death," were added by the Franciscans at a still later date, and the whole, as so altered, was inserted in the Roman Breviary after the middle of the same century, by order of Pope Pius V. The form as it is now used in the Church of Rome never appeared in any service book of the Church of England: and the wise words of the author of the Mirror indicate a cautious spirit which kept up many such restrictions in Anglican Breviaries, and in private books of devotion also. It is observable that the author of the Mirror says nothing about a precatory addition being made to the Salutations of the Angel and Elizabeth, but only the words "Mary, Mother of God." The original of the precatory words is, however, found in a collect at page 140.

P. 84, l. 3. *our Lordes soper.* This title is sometimes given in old English, as it is in this case, to the marriage supper of the king in the parable, but more usually to the Cœna Domini, or Maundy, or Last Supper, which preceded the Institution of the Holy Eucharist. Thus in some "Medytacions of the Soper of our Lorde Ihesu, and also of His passyn," &c. [Harl. MS. 1701] written about A.D. 1306.

> "Foure thynges thou most haue yn thy thoght
> That yn thys soper cryst hath wrought.
> The fyrst ys a bodily feeding
> The secunde ys hys dycyples fete washynge
> The threde yn brede hymself takyng
> The fourth a sermon of fayre makynge."

So also in the "Myrroure of the churche" by St Austin of Abingdon, printed by Wynkyn de Worde in 1527, there is a chapter "Of the souper of our lorde. And of his takynge downe fro y^e^ crosse at euensonge. ca. xxvj.," which begins "Afore euensonge tyme ye shall thynke on y^e^ Maundy or souper of our lorde. & of his takynge doune fro y^e^ crosse." The modern popular use of the name "Lord's Supper" for the Eucharist alone, is first found in the Confession of Augsburg [A.D. 1530], and was introduced into the First Prayer Book of Edward VI.'s reign in A.D. 1549, in the title "The Supper of the Lord, and the Holy Communion, commonly called the Mass."

P. 84, l. 15. *Venite . . . yt conteyneth fyue verses.* This ancient ritual division of the Venite is shewn at p. xli.

Before each of the first, second, and fourth verses, and before the *Gloria Patri*, the Invitatory of the day was sung entire. Before the third and fifth verses, the latter half only of the Invitatory was sung. After the *Gloria Patri* the latter half was first sung, and then the entire Invitatory.

P. 104, l. 14. *writen or Impressed in som materyall thynge.* The word "Impressed" may possibly be here associated with the infancy of printing. In the MS. [fol. 82] the word is written "ímpressede," without the dignity of a capital "I," but with a slanting stroke over the small "ſ," which is not uncommon in MSS. where *i* is preceded or followed by *m*, but which is not to be found elsewhere throughout this MS. Yet the phrase "impressed in some material thing" seems an unlikely one to be used respecting printing on parchment or paper, and may have been suggested by the impression of the legend of a seal on wax.

P. 116, l. 25. *Saynt Austyn and Saynt Ambrose made fyrste thys Hympne.* The tradition here narrated is traceable as far back as the eighth century, when the title of the Te Deum was written, "Hymnus quem Sanctus Ambrosius et Sanctus Augustinus invicem condiderunt." In the old Service Books of the Church of England it was called "Canticum Ambrosii et Augustini." But in the Rule of St Benedict, written in the sixth century, it is named by its opening words, "Te Deum laudamus," as in the Book of Common Prayer. There is good reason for supposing it to be of much earlier date than St Ambrose, though probably in a less expanded form than has been known since his time. Thus the words of St Cyprian [A.D. 252] seem like a reminiscence of the hymn: "There is the glorious company of the Apostles! There is the fellowship of the prophets exulting! There is the innumerable multitude of martyrs, crowned after their victory of strife and passion." [Cypr. *de Mortal.*]

P. 120, l. 5. *The fayre hoste of martyrs . . . prayse the.* This is the translation of "Te Martyrum candidatus laudat exercitus." In still earlier English versions of the Te Deum, the words are "The preiseth the *white* oost of martiris." In Marshall's Primer [A.D. 1535] the words are "The fair fellowship of martyrs." Our present version "The *noble* army of Martyrs praise Thee" is inexplicable, especially when the Scriptural idea of martyrs in "white robes" [Rev. vii. 9, 14] is clearly the origin of the expression in the Te Deum. But even "fayre" does not give the full sense of "white-robed," the Promptorium giving as Latin equivalents of "fayre," "pulcher, venustus, decorus, bellus," senses well conveyed by such Biblical expressions as "fair colours" [Isai. liv. 11], "fair jewels" [Ezek. xvi. 17], One "fairer than the children of men" [Ps. xlv. 3], the "fair white linen cloth" of a rubric in the Book of Common Prayer, or the "whyte and fayer" immediately following here. How the idea of *nobility* came to supersede that of *purity* in the Tudor English of this verse, respecting the "martyrum candidatus exercitus," is an etymological puzzle worth following up.

P. 120, l. 27. *when thou shuldest take upon the mankynd for the de-*

lyueraunce of man. This renders the Latin, "Tu, ad liberandum, suscepturus hominem," much better than "When thou tookest upon thee to deliver man;" and it seems as if some word expressive of "human nature" had dropped out from between "tookest" and "upon" before the present version left the press.

P. 121, l. 16. *Make thy seruantes to be rewarded.* This is faithful to the ancient Latin, which before the sixteenth century was always written "Æterna fac cum sanctis tuis gloria munerari." The modern "numerari" seems to be a printer's mistake of mun for num, a mistake very easy to make in reading from a black-letter manuscript. The word has been changed in the Latin of the Roman Breviary exactly as in the English of the Prayer Book.

P. 134, l. 16. *Collecte . . . a gatheryng togyther.* Among the various meanings given to the word "Collect," this seems the most reasonable. It is found first in a ritual treatise of the thirteenth century, known by the name of "*Micrologus.*" "Oratio quam Collectam dicunt, eo quod sacerdos, qui legatione fungitur pro populo ad Dominum omnium petitiones ea oratione colligit atque concludit." [*Microl. de Eccl. observat.* iii.]

P. 142, l. 16. *a beer & a graue.* See Introduction, page xxxviii.

P. 142, last line. Compare note on page 79, l. 23.

P. 144, l. 1. *the syxte . . . and the eleuenthe.* That is, the sixth of the Seven Penitential Psalms, and the eleventh of the fifteen Psalms of Degrees. The Penitential Psalms are the seven used on Ash Wednesday; the Psalms of Degrees are 120—134 inclusive.

P. 149, l. 5. *Crysten people ys worshyped.* The use of the word "worship" in the sense of "honour" is very common in the Mirror, but it is rarely used in the sense of "adoration." Even when the context will clearly bear the sense of adoration, as at p. 6, l. 22, "euer to thanke & prayse, and to worshyp god," it is all but certain that it is not intended in that sense, but in the sense of "honour," as in the words, "them that honour Me I will honour." [1 Sam. ii. 30.] At p. 240, l. 2, is a still more clear illustration of this use of the word, "The Kynge of blysse was scorned with a crowne of thorns, that *he shulde worshyp* ys with the crowne of endelesse ioye." Throughout the Mirror "praise" and "praising" seem to be the words representing our modern "worship" and "worshipping."

P. 149, l. 8 from foot. *Of . . Indulgete.* See Introduction, p. xxxix.

P. 155, l. 4. *with the couente.* The word "Covent" as in "Covent Garden" is constantly used throughout the Mirror, and throughout the Rule, not as a scribe's or printer's abbreviation for convent, but as the regular Old English form of the word.

P. 158, l. 16. *saynt Bede.* The title of "saint" seems to have been not uncommonly given to Bede, although "The Venerable" was always the prefix to his name in Calendars. The reader may remember the sceptical old North-country pilgrim's saying at the Durham shrines,

"Cuddy, I gi' thee a groat because thou beest a saint: Bede, an thou beest a saint I gi' thee a bawbee."

P. 173, l. 30. *the ageyne-byer.* This fine Old English word appears in the fourteenth and fifteenth century English Litanies, in the Invocation, "O God the Son, Again-buyer of the world, have mercy," &c., but was superseded by the Latinized word "Redeemer," in the Reformation Litany of 1544; the Litany of Marshall's Primer having adopted "Redemptor" in 1535. In Primers of the earlier date, the last article of the Creed also runs "agenrisyng of fleish, and euerlastynge lyf."

P. 220, l. 3. *hym that gouernyth the thre engynes.* This peculiar use of the word "engine," for which the Promptorium Parvulorum simply gives the equivalent "machina," is not very intelligible: though the author clearly explains his own meaning, by saying that the three engines are heaven, earth, and hell. In Bishop Hilsey's Primer of 1539 the same expression is used:

"O blessed Mary and holy Virgin,
Which did conceive of the Holy Ghost
The governor of the triple engine,
The Son of God of mightes most."

Is the expression illustrated by the double and triple storied stages (which were machines or "engines" on wheels) that were used for the representation of Heaven, Earth, and Hell, in Miracle Plays?

P. 238, l. 19. *I calle hym the spouse and her the spousesse.* It may be doubted whether this laudable attempt of the author to enrich his mother tongue met with much success: for "spousess" seems to be unique.

P. 240, l. 3. Compare note on p. 149, l. 5.

P. 263, l. 11. *Thys lesson tellyth of the assumpcyon of our ladyes soule.* This expression is not a common one. The event, or supposed event, which is spoken of, is that which is called in more recent times the Coronation of the Blessed Virgin. Thus, at p. 264, l. 3, the lesson goes on to say that "god hymselfe heyued the virgyns sowle. anon when yt was departed from the body. aboue all heuens. and gaue her the empyre vpon all the worlde, & ordeyned her to be endlessely lady of aungels." The third part of the Mirror has on its opening page [folio clxvj] a very beautiful woodcut of the Assumption of our Lady's soul. She is represented as young, kneeling in an attitude of worship before the Father, who delivers into her hand the orb with His left hand, while He blesses her with His right. Two angels place a crown upon her head, while two kneel beside the train of her robe, and four others are in an attitude of worship above an arch in the upper part of the picture. At the foot of this woodcut is a label with the words, "Ad Completorium;" and as these words have no reference whatever to the text, which is that part of the Mirror treating of the Mass, it is evident that the woodcut was originally executed for a Book of Hours, where it stood at the head of Compline. Its execution is much finer than that of the other woodcuts with which the Mirror is adorned.

P. 266, l. 3 from foot. *This lesson tellyth of the assumpcion and glory of oure ladyes moste holy body.* The tradition of this is traceable to the seventh century, in the pages of the ecclesiastical historian Nicephorus, where it is stated that all the Apostles were brought together by a miracle to witness the death of the Blessed Virgin, except St Thomas, who did not arrive until three days after her body had been placed in the grave. That he might once more look upon her face, the grave was opened, but only grave-clothes were found in it. [Niceph. *Hist. Eccl.* ii, 21, 22.] There is some probability about the pious belief that a body which had been for nine months in maternal association with that of the infant Saviour would not be suffered to share in the corruption to which ordinary bodies all succumb; but there is no trustworthy evidence that anything whatever has come down respecting the true circumstances of the Blessed Virgin's death. The festival of the "Assumption" was in primitive calendars called "Dormitio," or Κοίμησις, or Μετάστασις of the "Most holy Mother of God."

P. 277, l. 1. *Here begynneth of youre Feastes.* Although the additions to the Rule contain directions as to the observances on several Festivals, the Purification is the only one of those held in honour of our Lady which is even mentioned, and that only in a few words directing that the tapers shall be given to the sisters in order of dignity and seniority. [Rule, ch. xxxij.] The days respecting which the Rule gives particular directions are the Purification, Ash Wednesday, Lent, Palm Sunday, Shirthursday, when minute rules for the observance of the Maundy are given, Good Friday, Easter Eve, Easter Day, Saint Mark, The Rogation Days, Whitsun Day, All Souls' day. [Rule, ch. xxxij—xliv.]

P. 288, l. 13 from foot. *the syxteneth of these heuens is called heuen of waters and of crystall.* These seventeen concentric heavens are more fully explained at page 303.

P. 292, l. 10. *Kyrieleyson is a worde of grew. and yt is a worde of greate vertue.* The Greek form of the "Lord, have mercy upon us," was retained in the Western Church universally, though the use of a Latin Liturgy must have superseded that of the Greek one, at least as early as the time of St Gregory [A.D. 590], and perhaps much earlier, in all the Continental Churches. The usual theory of liturgists is that it was retained as a memorial of the Unity of the Church, Amen, Alleluia, and Hosanna being retained, for the same reason, in their Hebrew form.[1] So on the cross the superscription was written in Latin, Greek, and Hebrew, Pilate thus unconsciously making a proclamation that the Saviour belonged to the universal family of mankind. The note that the Kyrie Eleison is "a worde of greate vertue" shews that it was used superstitiously.

P. 292, l. 11 from foot. *The seconde . . . was made of seynt Hillary.* It is a common mediæval tradition that the *Gloria in Excelsis* was com-

[1] The "Amen" alone of these has been retained in the Prayer Book: and in the Primers even this was translated, long before the Reformation.

posed in its present form, by St Hilary of Poictiers [A.D. 350—367], but an older tradition assigns it to Telesphorus, Bishop of Rome, from A.D. 128 to A.D. 138. The germ of it is found in the last words of Polycarp [A.D. 170], "Wherefore, also for all these things *I praise Thee, I bless Thee, I glorify Thee*," and it is not unlikely that some form of it, at least, was used in apostolic times.

P. 292, l. 11 from foot. *But certeyne addycions . . . in worshype of oure lady.* Cardinal Bona says of such additions, that those who made them were too daring in their dealing with the formularies of the Church, that they shewed a zeal which was not according to knowledge, and that they diminish from, rather than increase the honour due to God. [Bona, Rer. Liturg. II. iv. 6.] Several expanded forms of the Kyrie Eleison are given by Bona a few pages earlier, but no reference is made in the Mirror to the use of any such at Sion.

P. 297, l. 19. *Communion. Ecce Virgo.* The "Communion" was a short anthem which was sung after the reception of the consecrated elements, the whole service of the celebration intervening between the Offertorium—or Offertory Sentences, as we now say—and the communion, although they are here placed close together. It was usually a text from the Psalms or the Prophecies, varying with the day. In the first English Liturgy it was represented by the Agnus Dei.

P. 297, l. 22. *The office on Christmas Day.* The short anthem sung at the beginning of the Communion Service (often represented by a metrical hymn) is called "Introit" in modern liturgies, but in the old English rite was called "Officium." It generally consists of a short prose anthem, taken from the Psalms or the Prophecies, with a verse or two of a Psalm, and the Gloria Patri, the anthem being repeated immediately before and after the Gloria Patri. In the Mirror "The Office" seems to be used as a general term, including all the variable anthems of the Mass.

P. 297, l. 29. *Grayle.* This is the English form of "Gradale" or "Graduale." It is a short anthem similar to the Introit, sung after the Epistle, and at the Lectern. Instead of Gloria Patri, it is followed by Alleluia, to which a versicle was ordinarily added: and then the Sequence was sung. Instead of the Alleluia, Versicle, and Sequence, however, a much longer anthem was sung on some vigils and feasts, which was called a "Tract." One of these latter will be found at page 323, being that for the Feast of the Purification. On the use of the word in all its senses, see Mr Skeat's Preface to the Early English Text Society's edition of the Legend of "Joseph of Arimathie."

P. 301, l. 8. *The Sequence of the Sonday.* The Sequence, as just noticed, was a variable anthem sung after the Graduale.

P. 302, l. 23. *In these two verses ye made mynde of sterres & planettes & of dyuerse heuens.* The interesting cosmogony which is here introduced as a commentary upon the Sunday Sequence "Tota pulchra" is, of course, based upon the Ptolomæan system. It is further illustrated by that charming text-book of mediæval science, "The Mirror of the

World," a translation of which was one of the earliest books of those that were printed by Caxton in England, having issued from his press at Westminster in A.D. 1480.

Caxton's account of the "Mirror of the World" in his Prologue to it is that the "said book was translated out of latyn in to ffrenshe by the ordynaunce of the nobill duc Johan of Berry and Auuergne the yere of our lorde M.CC. xlv. And now at this tyme rudely translated out of ffrensshe in to Englissh by me symple persone William Caxton at the request, desire, coste and dispense of the honourable & worshipful man Hugh Bryce Alderman & Cytezeyn of london entendyng to present the same unto the vertuous noble and puissaunt lord William lord hastynges lord Chamberlayn unto the most Crysten Kynge Kynge Edward the fourth Kynge of England & of ffraunce &c and lieutenant for the same of the town of Calais & marches there." The early date which Caxton here assigns to the "Mirroure of the World" is given in the text of the work itself, and is confirmed by a passage in which the Friars Minors and the "Jacobins" or Dominican Friars are spoken of as recently settled in France: for the Dominicans were called Jacobins from their great Parisian Monastery in the Rue de St Jacques which they founded about the year 1218, shortly after which the whole control of the University of Paris fell into their hands. The "Mirror of the World" is, therefore, of two centuries earlier date than the "Mirror of our Lady," though Caxton's English version of it is nearly contemporary with the latter work.

P. 302, l. 25. *Ye shall understande that the erthe is round.* In the first book of the "Mirror of the World" this very common opinion is dealt with as follows,

"Of the fourme of the firmament. capitulo xv°

"God fourmed the world alle rounde lyke as is a pelette / the whiche is al round / and he made heuen al rounde whiche enuyroneth and goth round aboute the erthe on alle parties hooly without ony defaulte / alle in lyke wise as the shelle of an egge that enuyroneth the white al aboute / And so the heuen goth round aboute an ayer / whiche is aboue thayer the whiche in latyn is called hester / this is as moche to saye as pure ayer and clene / ffor it was made of pure and of clere purete, This ayer shyneth nyght and day of resplenduer perpetuel / and is so clere & shynyng / that yf a man were abydyng in that parte / he shold see alle / vne thinge and other And alle that is fro on ende to the other also lightly or more / as a man shold doo here lyneth upon the erthe the only lengthe of a foot or lasse yet yf he had nede / Alle in lyke wise I saye to yow / who that were there / he myght see al aboute hym as well ferre as nyghe / the ayer is so clere and nette. Of this hester thangels taken their bodyes & their wynges / Whan our lord god sendeth them in messages hether lowe in to therthe to his frendes / whan he wyll shewe to them ony thynge / And therfor seme they to be so dere to synful men in this world / that their eyen may not suffer the resplendour ne beholde the grete clerenes / as they that ben ful of obscurte and

derknes / that is to saye of synnes and of inyquytees of whiche they ben replenesshid."

In a subsequent chapter on the same subject it is observable that there is a very clear statement respecting the antipodes. This is illustrated by a capital diagram in Caxton's volume.

"How the erthe holdeth her right in the myddle of the world Capitulo xvij°

"For as moche as therthe is heuy more than ony other of thelementes / therfore she holdeth her more in the myddle / and that / whiche is most heuy / abydeth aboute her / ffor the thynge / whiche most weyeth / draweth most lowest / And alle that is heuy draweth therto / And therfore behoueth us to Ioyne to the erthe / and alle that is extrait of therthe / yf so were / and myght so happene / that ther were nothing upon therthe / watre ne other thinge that letted & troubled the waye / what soeuer parte that a man wold he might goo round aboute therthe / were it man or beste aboue and under / whiche parte that he wolde / lyke as a flye goth round aboute a round apple In lyke wyse myght a man goo rounde aboute therthe as ferre as therthe dureth by nature / alle aboute so that he shold come under us / And it shold seme to hym that we were under hym / lyke as to us he shold seme under us / for he shold holde his feet ayenste oures / And the heed toward heuen / no more ne lasse as we doo here, and the feet toward therthe / And yf he wente alway forth his way to fore hym / he shold goo so ferre that he shold come agayn to the place fro whens he first departed."

The Antipodes are mentioned in a similar manner in the Travels of Sir John Maundeville, which were written about a century later than the "Mirror of the World."

P. 303, l. 7 from foot. *Aboue the fyre ys the cercles or the places of the seuen planettes.* These are set forth in the Mirror of the World, after the following fashion, with a diagram. It is curious to find that the beautiful idea of infants laughing with joy in their sleep because they hear the angels singing is at least six centuries old, and that it has pervaded the nurseries of France as well as those of England.

"Of the meuyng and gooyng aboute of the ffyrmament and of the sterres that ben therein capitulo xxxiij°

"Aboue saturne whiche is the last planet / & hyest from us of alle the vij planetes is the heuen that men see so full of sterres as it were sowen / whan it is clere tyme and weder / This heuen that is so sterred is the firmament, whiche meueth and goth round, of whiche meuyng is so grete Ioye / so grete melodye and so swete / that ther is noman that yf he myght here it / that neuer after shold have talente ne wylle to do thynge that were contrarye unto our lord in ony thynge that myght be / so moche shold he desyre to come theder / where he myght alleway here so swete melodyes & be alway wyth them / wherof somme were somtyme that sayde that lytil yonge chyldren herde this melodye when they lawghed in their slepe / ffor it is sayde that thenne

they here the Angels of our lord in heuen synge whereof they haue suche Ioye in their slepe / But herof knoweth noman the trouthe sauf god that knoweth all, whiche setted the sterres on the heuen and made them to haue suche power, ffor ther is nothynge withyn the erthe ne withyn the see. how dyuerse it be, but it is on the heuen fygured and compassed by the sterres / of whiche none knoweth the nombre / sauf God only / whyche at hys playsir nombreth them & knoweth the name euerichc of them as he that alle knoweth & alle created by good reason, at the regard of the sterres that may be seen, they may be wel nombred & enquyred by Astronomye / but it is a moche maitryse / ffor ther ne is sterre so lytil, but that it hath in hym hole his vertue / in herbe / in flour / or in freuyte be it in facion / in colour or otherwyse / Ther is nothing in erthe that ought to be / ne therin hath growyng but some sterre hath strengthe and puissaunce by nature / is it good or otherwyse suche as god hath gyuen to it / And for the firmament and for the planetes take this fygure to fore an that other syde / and ye shal see therin the sytuacion of them /

The nine spheres are also described, and illustrated with a diagram, in Chaucer's Astrolabe. See Skeat's ed.

P. 303, l. 3 from foot. *And from erthe to the mone ys .xv. thousande vj. hundreth & xxv myle.* This exact computation, and similar ones which follow, have also their parallel in the "Mirror of the World." But as modern astronomers have differed as to the distance between the sun

and the earth to the extent of several millions of miles, so those of ancient days differed as to that between the earth and the moon. The computation in the following passage from the third book of the "Mirror of the World" makes that distance to be 480,034⅓ miles.

"How the Mone and the Sonne haue eche of them their propre heyght capitulo xviij°

"Therthe as the auncyent philosophres saye / after they had mesured it / they mesured ye sterres / the planetes and the firmament / And fyrst they mesured the mone & preuyd his gretnesse / And they fonde the body of therthe without and withinne / that after their comune mesure it was more grete / than the body of the mone was / by xxix tymes and a lytil more / And they fonde that it was in heyght aboue the erthe xxiiij tymes and an half as moche as therthe hath of thycknes" [in the preceding chapter the earth's diameter is given as "xx. M. cccc. and xxvij. myles / Of whyche euery myle conteyneth a thousand pacis / and euery pacis fyue foot / and euery fote xiiij ynches"[1]] "Also in lyke wyse preuyd they touchyng the sonne by very demonstraunce and by reson / that the sonne is gretter than alle therthe is / by an hondred syxty and five sythes / But they that knowe nothing herof, vnnethe and wyth grete payne wyl byleue it. And yet it is suffysaauntly preuyd / as wel by maystryse of scyence, as by verray connyng of Geometrye / Of whyche haue ben many syth the phylosophres that fonde this first / that haue studyed and trauaylled for to knowe the trouthe / yf it were soo as is sayd / or not / somoche that by quyck reson they haue preuyd that thauncyent phylosophres had sayd trouthe as wel of the quantyte of the Sonne as of the heyght / And as to the regard of hym that compyled this werke / he sette all his entent & tyme by cause he hadde so grete meruaylle therof / tyl he had perceyuyd playnly that / of whiche he was in doubte ffor he sawe appertly that the Sonne was gretter than al therthe wythout ony defaulte by an .C.lxvj. tymes / and thre partyes of the xx parte of therthe / with al this that thauncyent philosophres sayde / And thefie byleuid he that / whiche was gyue hym to vnderstonde And he had neuer put this in wrytyng yf he had not certaynly knowen the trouthe, & that he playnly had proued it. And it may wel be knowen that it is of grete quantyte / whan it is so moche ferre fro vs / & semeth to vs so lytil / he shall neuer be so ferre aboue vs / but in lyke wyse he shal be as ferre whan he is vnder or on that other side of vs. And for trouthe it is fro therthe vnto the Sonne / lyke as the kynge Tholomeus hath prouyd it / ffyue hondred lxxx and v tymes as moche as therthe may haue of gretenes and thycknes thurgh."

"¶ Here foloweth of the heyght of the sterres and of theyr gretenesse capitulo xix°

"Now shall I recounte to you briefly / of the sterres of the firmament / Of whiche ther is a right grete nombre / and they ben alle of one lyke heyghte / But they ben not all of one gretenes / And it be-

[1] This is 136 ft. 9 in. more than the modern English mile, assuming the inches of the two periods to be identical.

houeth ouer longe narracion that of alle them wolde descryue the gretenes / And therefore we passe lyghtly ouer and shortly / Now wil I aduertyse you and certefye / that ther is none so lytil of them that ye may see on the firmament / but that it is gretter than all therthe is / But ther is none of them so grete ne so shynyng as is the Sonne / ffor he enlumyneth alle the other by his beaulte / whiche is so moche noble / ffro therthe unto the heuen wherin the sterres ben sette is a moche grete espace / ffor it is ten thousand and lv sythes as moche and more as is alle therthe of thycknes And who that coude accompte after the nombre and fourme / he myght knowe how many yneches it is of the honde of a man / and how many feet / how many myles / and how many Iourneyes / it is from hens to the firmament or heuen / ffor it is as moche way unto the heuen / as yf a man myght goo the right way without lettyng / and that he myght goo euery day xxv myles / of fraunce / whiche is .l. english myle / And that he taried not on the waye / yet shold he goo the tyme of seuen .M. j. C. and lvij yere and an half / er he had goon somoche waye as fro hens unto the heuen where the sterres be inne / yf the firste man that god fourmed euer / whiche was Adam / had goon fro the first day that he was made and created xxv myles euery day / yet shold he not haue comen theder / but shold haue yet the space of .vij. C. xiij. yere to goo / at the tyme whan this volume was perfourmed by the very auctour / And this was atte Epyphanye in the yere of grace .j. M .ij. C. and xlvj. That tyme shold he haue had so moche to goo / er he shold comen theder / Or yf ther were a grete stone whiche shold falle fro thens unto therthe / it shold be an hondred yere er it cam to the grounde / And in the fallyng it shold descende in euery hour of which ther be xxiiij in a day complete / xliij myle and an half / yet shold it be so longe er it cam to therthe / This thing hath he proued by hym that compiled this present volume / er he cam thus ferre in this werke / This is wel .xl. tymes more than an hors may goo / which alleway shold goo / without restynge."

P. 304, l. 20. *Aboue thys fyrmamente ys heuen of crystall.* In the third book of the "Mirror of the World," the "heaven crystalline," the "heaven imperial," and the "Celestial heaven," are described as follows. It is hard to see whether Caxton meant "imperyall" to represent "empyræum," or whether he translated some word which really spoke of the highest heaven as the place of supreme empire. A similar doubt hangs over the use of the words "heuen empyre," a few lines later on in the Mirror.

"Here after foloweth of the heuen crystalyn and of the heuene imperyall capitulo xxij°

"Aboue this heuen that we may see blew as sayd is / after that thauncient clerkes saye / ther is another heuene alle rounde aboute that aboue and bynethe / lyke as it were of the colour of whyte crystall. clere. pure. and moche noble / And is called the heuen crystalyn / And aboue this heuen crystalyn / alle rounde aboute that / is an other heuen

of the colour of purple / lyke as the deuynes saye / And that is called the heuen Imperyal / This heuene is garnysshid and ful of all beaultees / more than ony of the other that we haue named / and there is thayer seuen times more fayr and more clere than is the sonne / ffro this heuen Imperyal fylle the euyl angeles by their pryde / the whiche were disgarnysshid of alle glorye and of alle goodes / And ther ben the blessyd Angeles of our lord."

"Here foloweth of the Celestyal heuen capitulo xxiij°

"Yf ye wil understande for to knowe of this heuene Celestyall / whyche is aboue alle the other / ye shal understonde that this place is right worthy and blessyd in alle thynges / wherfor ther may nothyng growe / but all goodnesses / and swetnesse by reson and right / This is the propre place of the holy trynyte / where as god the fader sytteth in his right worthy mageste / But in that place faylleth thentendement of ony erthely man / ffor ther is nowher so good a clerke that may thynke the tenth parte of the glorye that is there. And yf our lord pourpryseth ony place / hym behoueth to haue that by right / but he is so comune ouerall / that he seeth euery man / that hath deseruyd it ayenst hym / and seeth all thynges here and there / He seeth all aboute as he that hath all thynges in his kepyng /" &c. &c.

P. 305, l. 9. *Clarkes saye that helle ys in myddes of the erthe wythin.* This agrees with the statement made in the "Mirror of the World," in the 18th chapter of the second Book. In the latter work it is combined, however, with a statement respecting a non-local Hell which one would hardly expect to find as part of the theology of the thirteenth century on the subject.

Hell "is withdrawen alle under fro that other [heaven] as ferre as it may / and that is in the myddle of therthe / I saye not that helle is not in none other place where it be / ffor after the deth he hath payne and sorowe that hath deserued it / And whan suche one shal haue his payne aboue / so moche hath he the werse. Alle thus as it shold be of somme man that had a grete maladye so moche that he shold deye / And that he were brought in to a fair place and plesaunt for to haue Ioye and solace / of so moche shold he be more heuy & sorowful whan he sawe that he coude ne myght helpe hym selfe ne take therby noo spoort ne releef / In lyke wyse shal it be of thise unhappy caytifs that ben by their demerites dampned in helle / whereof we shal now hereafter to you more ample & largely declare / ffor to fynysshe the lettre of our booke /" Then follows a description of a place "in the mydde of therthe whiche is called Abisme or swolowe / and erthe of perdicion," according to ordinary theology.

P. 305, l. 12. *three thousande and not fully thre hundereth myle.* It will be seen from a previous note that the older cosmogony reckoned the semi diameter of the earth at 10,213½ miles. The later reckoning is within 500 miles of the correct measurement.

P. 312, l. 27. *The seconde crede is called the masse crede.* The marginal index to the several articles of the Nicene Creed will show

that the author of the Mirror had a very good knowledge of Ecclesiastical History, and of the theological bearing of the statements made in that formulary on the various heresies to which it was opposed. This may have been obtained from such early heresiologists as Epiphanius, Philaster, and Augustine; but an important work, "Summa de Hæresibus omnibus et earum confutationibus," had been written by Guido de Perpiniano about the beginning of the 14th century, and it was probably much studied at the time when the Mirror was written.

P. 316, l. 6 from foot. *He suffered passyon under ponce pylate.* The reader will here recognize the form in which ignorant country people pronounce the name of Pontius Pilate even to the present day. So also "apostly chirche" [p. 319, l. 9 from foot] is exactly represented among the same class of people.

P. 323, l. 7 from foot. *The Tracte.* See note on p. 297, l. 29.

P. 332, l. 13. *Ite, missa est.* The two meanings here given to these words is very observable. The first of them, "Go ye, masse is done," may be found in the liturgical commentary of the twelfth century which goes by the name of "Micrologus," in the 46th chapter. The second of them, "Go ye, the hoste of the holy sacramente is offerde & saide for you & for al mankynde to the father of heuen," is in St Thomas Aquinas, iii. *qu.* 83, *art.* iv. Both meanings are combined, as in the Mirror, in a very ancient commentary on the Mass printed in Hittorpius, *De Divin. Off.* p. 587, ed. 1568.

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During the thirty-five years of the Society's existence, it has produced, with whatever shortcomings, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspere, who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying whether more Texts can be got out by the plan of issuing them in advance of the current year, so that those Members who like to pay for them by advance Subscriptions, can do so, while those who prefer to wait for the year for which the volumes are markt, can do so too. To such waiters, the plan will be no injury, but a gain, as every year's Texts will then be ready on the New Year's Day on which the Subscription for them is paid.

The success of this plan will depend on the support it receives from Members, as it is obvious that the Society's printers must be paid half or two-thirds of their bill for a Text within a few months of its production. Appeal is therefore made to all Members who can spare advance Subscriptions, to pay them as soon as they get notice that the Texts for any future year are ready. In 1892, the Texts for 1893 were issued; in 1893, those for 1894 and 1895; those for 1896-8 in 1896.

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Biblical MS., Corpus Cambr. 434 (ab. 1373).
Purvey's Ecclesie Regimen, Cott. Titus D 1.
Hampole's unprinted Works.
The Clewde of Unknowyng, from Harl. MSS. 2373, 920, Bibl. Reg. 17 C 26, &c. Univ. Coll. Oxf. 14.
A Lanterne of Lizt, from Harl. MS. 2324.
Seuls-hele, from the Vernon MS.
Lydgate's unprinted Works.
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Skelton's englishing of **Diodorus Siculus.**
The Nightingale and other Poems, from MS. Cot. Calig. A 2, Addit. MS. 31042, &c.
Boethius, in prose, MS. Aust. F. 3.5, Bodley.
Penitential Psalms, by Rd. Maydenstone, Brampton, &c. (Rawlinson, A. 389, Douce 232, &c.).
Documents from the early Registers of the Bishops of all Dioceses in Great Britain.
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Chronicles of the Brute.
T. Brewe's Passion of Christ, 1422. Harl. 2389.
Jn. Crophill or **Crophill's Tracts**, Harl. 1735.
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Book for Recluses, Harl 2372.
Lollard Theological Treatises, Harl. 2343, 2330, &c.
H. Selby's Northern Ethical Tract, Harl. 2388, art. 20.
Hilton's Ladder of Perfection, Cott. Faust. B 6, &c.
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Select Prose Treatises from the Vernon MS.
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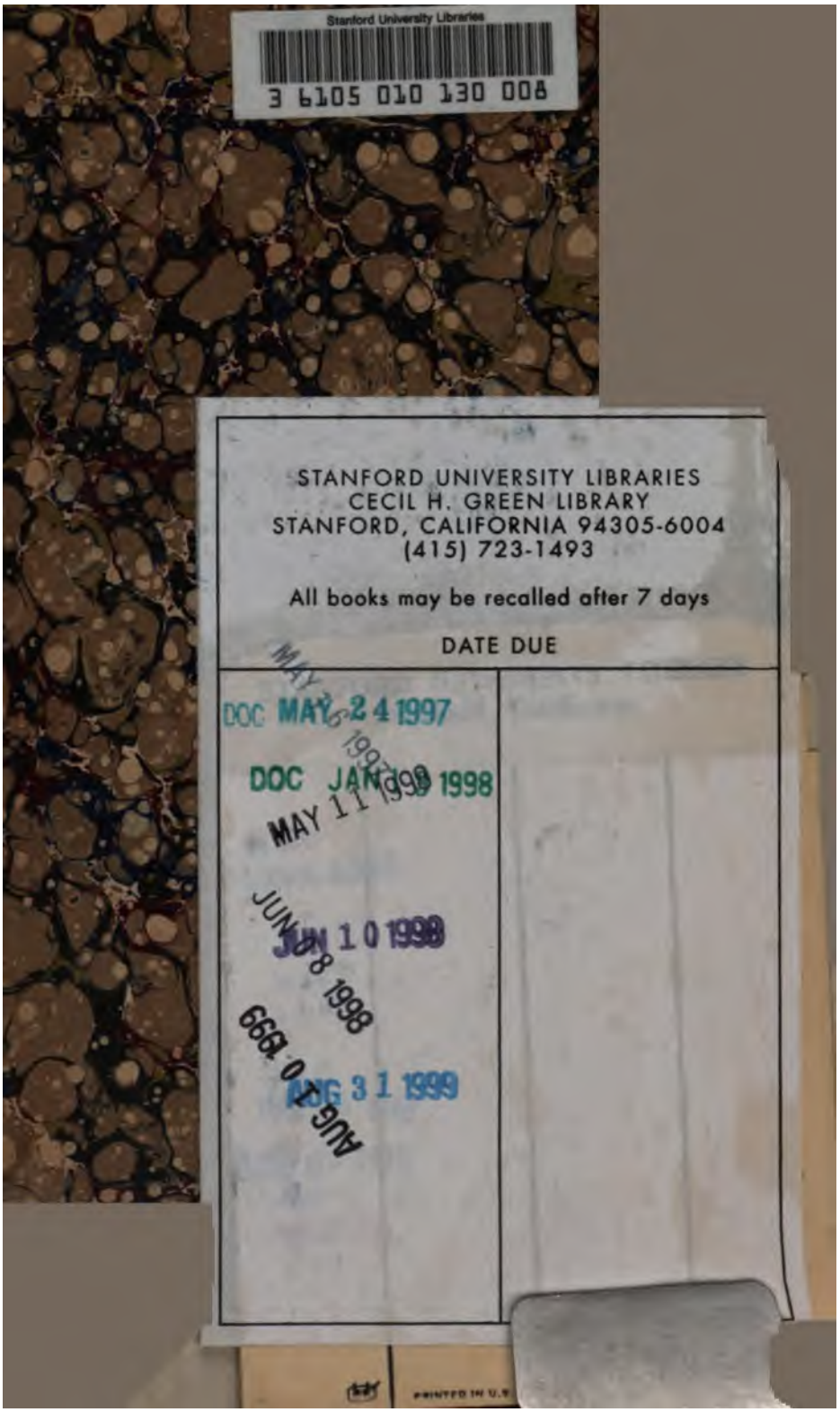
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